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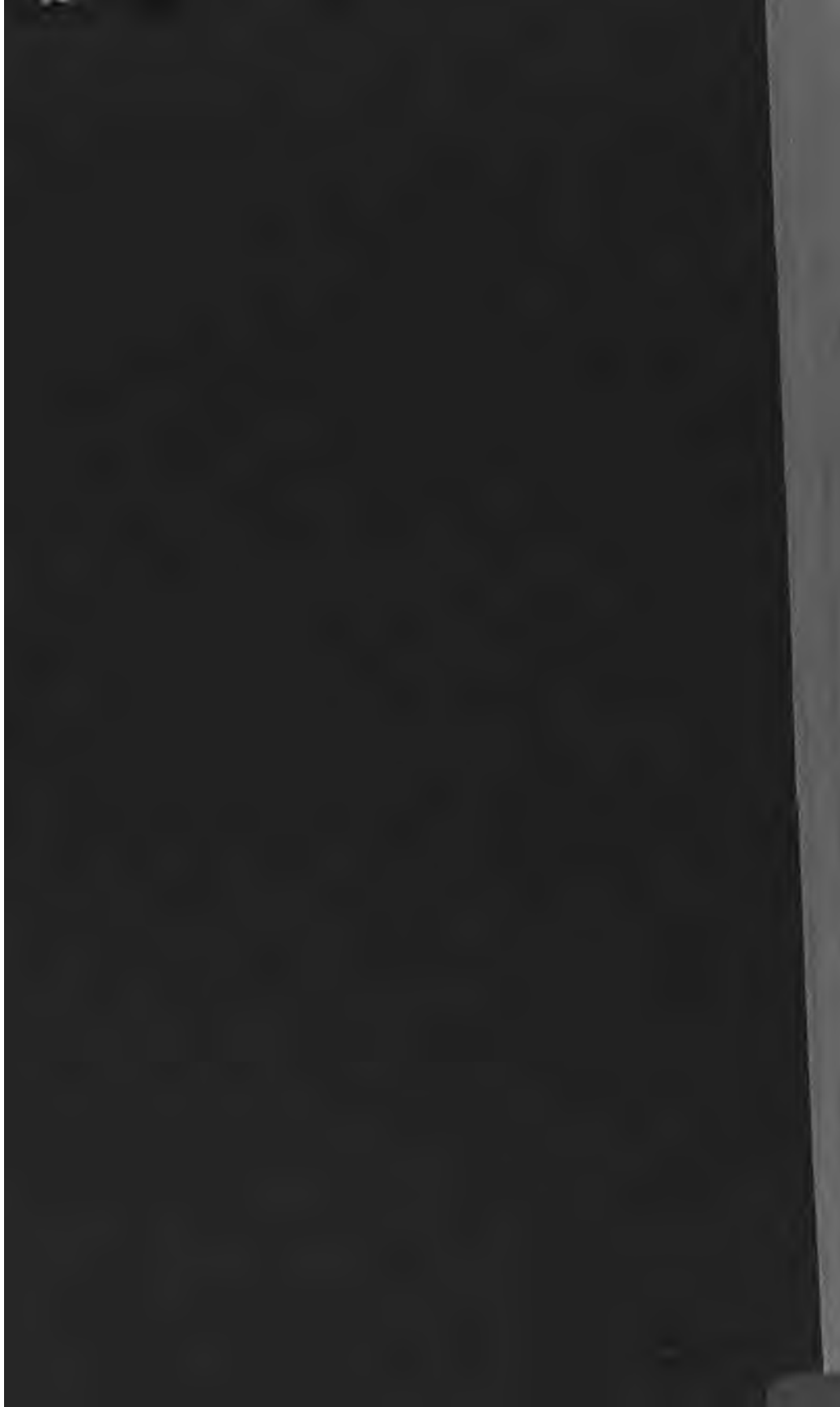
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371- New York Institution for the instruction of the
N567 deaf and dumb.
Annual report. 32, 1850.



371.912

N567

THIRTY-SECOND ANNUAL REPORT

AND

DOCUMENTS

OF THE

NEW-YORK INSTITUTION FOR THE INSTRUCTION

OF THE

DEAF AND DUMB.

Made to the Legislature of the State of New-York,
FOR THE YEAR MDCCCL.

ALBANY:

CHARLES VAN BENTHUYSEN, PRINTER TO THE LEGISLATURE,
407 BROADWAY.

.....
1851.





ALPHABET FOR THE DEAF & DUMB.

A a



B b



C c



D d



E e



F f



G g



H h



I i



J j



K k



L l



M m



N n



O o



P p



Q q



R r



S s



T t



U u



V v



W w



X x



Y y



Z z



&



THIRTY-SECOND ANNUAL REPORT

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407 Broadway.

1851.

112744

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State of New-York.

No. 22.

IN ASSEMBLY, JAN. 10, 1851.

THIRTY-SECOND ANNUAL REPORT

Of the New-York Institution for the Instruction of the
Deaf and Dumb.

SECRETARY'S OFFICE, }
Albany, January 7, 1851.

Hon. H. J. RAYMOND,

Speaker of the Assembly:

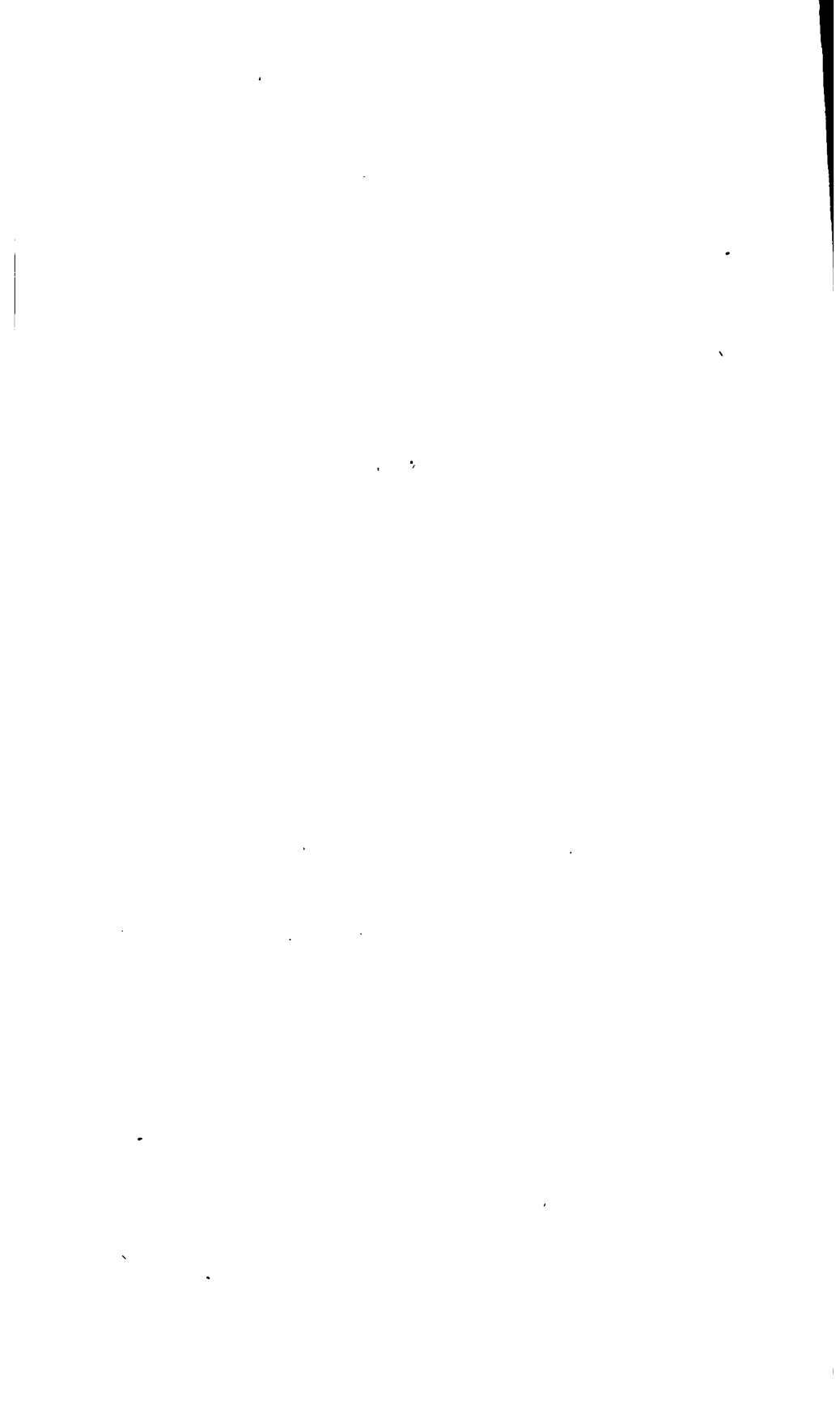
SIR:—I herewith transmit the thirty-second annual report
(and documents) of the New-York Institution for the Instruction
of the Deaf and Dumb, to the Legislature of the State of New-
York.

Very respectfully,

Your obedient servant,

CHRISTOPHER MORGAN,

Secretary of State.

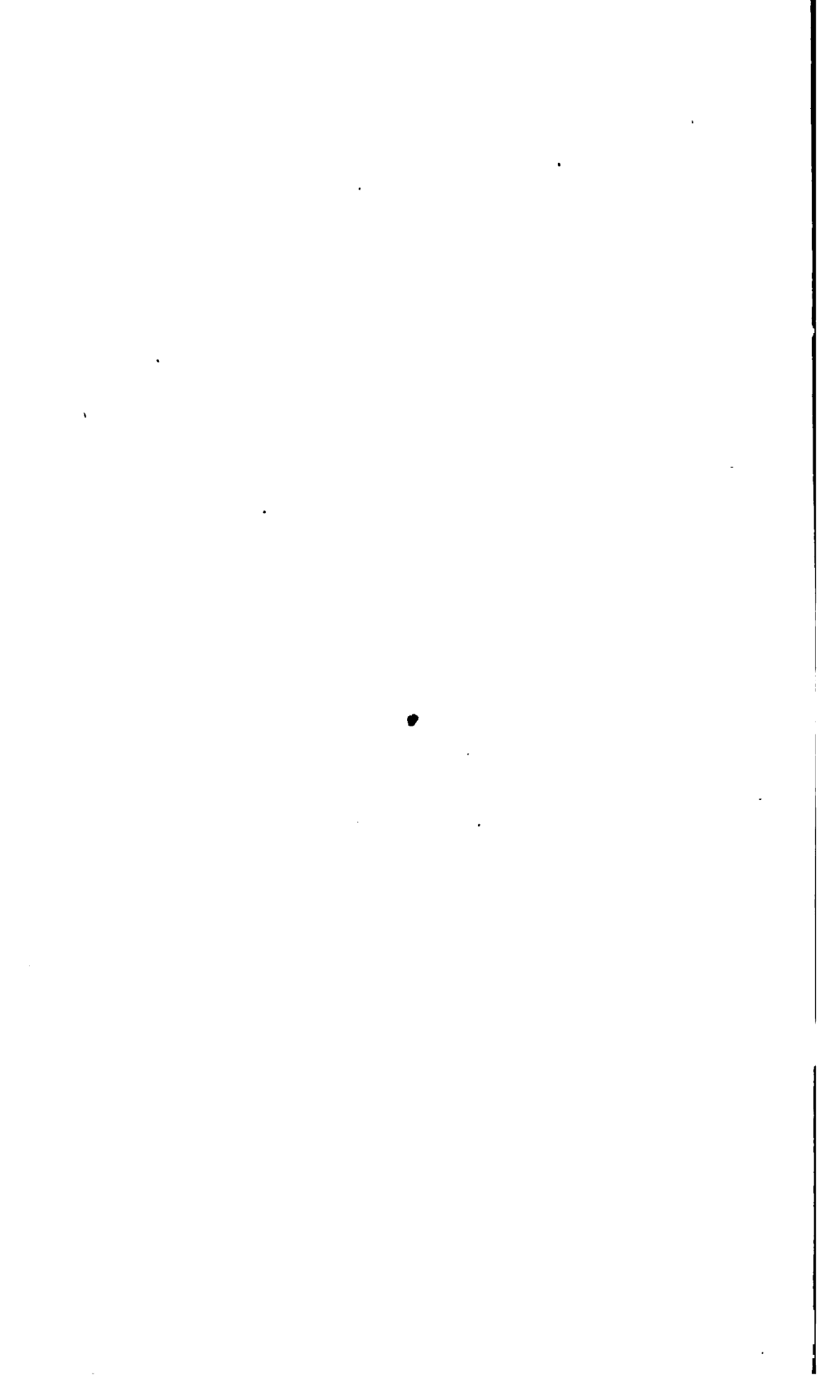


OFFICERS AND DIRECTORS.

HARVEY P. PEET, LL. D., *President.*
PROSPER M. WETMORE, *First Vice-President.*
TIMOTHY HEDGES, *Second Vice-President.*
ROBERT D. WEEKS, *Treasurer.*
GEORGE S. ROBBINS, *Secretary.*

LEWIS SEYMOUR,
SHEPHERD KNAPP,
AUGUSTIN AVERILL,
SAMUEL S. HOWLAND,
HENRY E. DAVIES,
WILLIAM W. CAMPBELL,
BENJAMIN R. WINTHROP,
ISRAEL RUSSELL,
JOHN C. GREEN,
MOSES TAYLOR,

ORSAMUS BUSHNELL,
FRANCIS HALL,
REV. G. T. BEDELL,
GEORGE J. CORNELL,
CHARLES N. TALBOT,
J. T. METCALFE,
J. SMYTH ROGERS,
REV. WM. ADAMS, D. D.,
JAMES W. BEEKMAN,
WILLIAM H. SMITH.



Intellectual Department.

President of the Institution,

HARVEY PRINDLE PEET, LL. D.

Professors and Teachers,

DAVID ELY BARTLETT, M. A., ISAAC LEWIS PEET, M. A.,
JOSIAH ADDISON CARY, M. A., JEREMIAH WOOD CONKLIN,
ORAN WILKINSON MORRIS, M. A., GILBERT C. W. GAMAGE,
JACOB VAN NOSTRAND, M. A., FISHER AMES SPOFFORD,
THOMAS GALLAUDET, M. A., ISAAC HOYT BENEDICT,
EDWARD PEET, M. A.

Domestic Department.

Attending Physician,

NICHOLAS MORRELL, M. D.

Consulting Physician,

JOHN T. METCALFE, M. D.

Steward,

EDMUND B. PEET.

MRS. HARRIET STONER, *Matron.*

MRS. LOUISA A. FRISBIE, *Assistant.*

Mechanical Department.

JOHN C. MILLER, *Book Binder.*

WM. M. GENET, *Cabinet Maker.*

SAMUEL S. STURGES, *Tailor.*

J. L. G. SANGER, *Shoemaker.*

GARRET MEAD, *Gardener.*



THIRTY-SECOND ANNUAL REPORT.

The Board of Directors of the New-York Institution for the instruction of the Deaf and Dumb, respectfully submit, to the Legislature, their Thirty-second Annual Report, putting on record the account of their stewardship, for the year one thousand eight hundred and fifty.

The present directors and officers of the Institution are named in the list prefixed to this Report. There have been no changes during the past two years, in the department of instruction, and but few in the Board of Directors, or among those employed in the domestic and mechanical departments. The changes, which, in the course of time, take place in the *personel* of every human establishment, have with us, providentially, been so gradual that the Institution has at all times a majority of directors, of teachers, and of other persons employed, possessing several years experience, and hence familiar with the wants of the Institution, and the details of its management. Of the present corps of instructors, for instance, one half can bring the carefully cultivated fruits of from twelve to twenty-eight years experience, to temper and guide the fresher zeal and enthusiasm of their younger associates.

By the Treasurer's account, a copy of which is herewith submitted, it will be seen, that the receipts of the Society from every source, during the year just closed, have amounted to thirty-nine thousand two hundred, sixteen dollars and thirty-nine cents; and the disbursements, including the balance of two thousand one hundred and twenty-eight dollars and fifty-seven cents, due the Treasurer at the close of the year 1849, have been

thirty-nine thousand four hundred and eighty-two dollars and ninety-eight cents, leaving a balance due the Treasurer of two hundred and sixty-six dollars and fifty-nine cents.

TREASURER'S ACCOUNT FOR 1850.

EXPENDITURES.

For Groceries and Provisions.

Butcher's meats, 41,884 lbs.,.....	\$2,885 89
Fresh fish, 2,057 lbs.,.....	173 76
Poultry, 514 lbs.,.....	72 16
Salted mackerel, 1 bbl.,.....	12 75
Salted codfish, 2 qtls.,.....	5 75
Salted herring, 1 box,.....	0 50
Smoked hams, 654 lbs.,.....	76 44
Beef, 112 lbs.,.....	14 00
Tongues, 16,.....	12 00
Salmon, 15 lbs.,.....	3 75
Smoking hams, 32 pieces,.....	2 00
Pork loins, 341 lbs.,.....	28 98
fresh, 200 lbs.,.....	16 00
Oysters, 3,750,.....	28 00
Butter, 8936 lbs.,.....	1,698 25
Cheese, 610 lbs.,.....	51 95
Lard, 319 lbs.,.....	27 21
Flour, 303 bbls.,.....	1,659 95
Corn meal, 1807 lbs.,.....	29 64
Sugar. N. O., 6871 lbs.,.....	457 68
refined, 245 lbs.,.....	24 50
crushed, 897 lbs.,.....	82 96
Molasses, 808 gals.,.....	253 22
Rice, 2651 lbs.,.....	97 93
Coffee, 1239 lbs.,.....	146 62
roasted, 227 lbs.,.....	34 42
roasting, 1234 lbs.,.....	6 20
Tea, Young Hyson, 258 lbs.,.....	141 90
Oolong, 154 lbs.,.....	79 52
Carried forward,.....	\$

Brought forward,.....	§	
Eggs, 7032,.....	95	16
Milk,.....	12	62
Crackers, 207½ lbs,.....	12	29
Potatoes, 641 bush.,.....	263	15
sweet, 15 bbls.,.....	34	50
Apples, 22½ bbls.,.....	48	62
Peaches, 68 baskets,.....	36	89
Pears, 3 bbls.,.....	5	50
Plums, 2 bush.,.....	7	00
Strawberries, 900 baskets,.....	67	50
Raspberries, 250 baskets,.....	10	00
Whortleberries, 1½ bush.,.....	4	13
Blackberries, 4¼ bush.,.....	1	75
Quinces, 1 bbl.,.....	2	00
Melons, 237,.....	9	00
Turnips, 131 bush.,.....	20	63
Pumpkins, 10,.....	3	13
Beans, 10½ bush.,.....	17	07
Vinegar, 9 bbls.,.....	32	00
Cider, 1½ bbls.,.....	5	63
Salt, 8½ sacks,.....	13	84
Pepper, 50 lbs.,.....	4	70
Mustard, 5 lbs.,.....	1	25
Raisins,.....	12	20
Almonds, 10 lbs.,.....	3	75
Cassia, 10 lbs.,.....	2	50
Nutmegs, 2½ lbs.,.....	2	75
Alspice, 1 lb.,.....	18	
Cloves, 1 lb.,.....	25	
Mace, 5 ozs.,.....	34	
Salad oil, 10 bottles,.....	3	63
Malt, 1 bush.,.....	1	13
Hops, 8 lbs.,.....	1	84
Ice, 2111 lbs.,.....	15	80
Cutting and packing ice,.....	3	00
Cayenne pepper,.....	13	

Carried forward,..... §

Brought forward,.....	\$	
Ice cream, 32 qts.,.....		20 00
Saleratus, 10 lbs.,.....		50
Oranges, 4 doz.,.....		1 50
Lemons, 1½ doz.,.....		25
Rice flour, 50 lbs.,.....		2 25
Yeast, 192 qts.,.....		7 06
		<hr/>
	\$8,920	15

Salaries and Wages.

President, Professors and Teachers,	\$9,870	83
Matron, Assistant Matron and Steward,.....	900	00
Housekeeper, Baker and Cook,	423	12
Waiters, chambermaids and laborers,	917	43
	<hr/>	
	\$12,111	38

For Clothing.

Blue cloth, 58½ yds., ..	\$109	68
Mixed cloth, 109½ yds.,.....	156	96
Kentucky Jean, 344½ yds.,	129	20
Vesting, 40 "	12	00
Sack coats, woolen, 7,	38	50
" linen, 81,.....	126	25
Frock coats, 1,.....	10	00
Round jackets, 2,	8	00
Overcoats. 1,	5	00
Pantaloons, 10,	23	25
Vests, 9,	14	38
Cotton shirts, 2,.....	1	38
Cloth caps, 6½ doz.,	40	50
Prints, 679½ yds.,	71	19
Muslin de laine, 35 yds.,.....	7	56
Jaconet muslin, 100 yds.,.....	25	00
Swiss muslin, 47½ "	6	75
Barege, 11 "	3	08
Coburgh cloth, 5 "	3	44

Am't carried forward,..... \$

Am't brought forward,		\$	\$
Paramatta, 6	yds.,	1	95
Poplin, 10	"	4	37
Black silk, 4	"	3	80
Gingham, 155½	"	33	91
Linen, 11	"	9	95
Plaid muslin, 8¾	"	1	23
Printed " 8	"	1	00
Muslin, 2,096	"	206	17
Lawn, 329¾	"	44	13
Cambric, 80	"	20	00
" col'd, 339¾	"	25	67
Flannel, woollen, 3	"	1	13
" canton, 73	"	8	68
Straw hats, 53,	.....	44	77
Mantilla, 1,	.....	5	00
Ribbons, .....	.....	64	49
Spool cotton, 47½ doz.,	.....	18	99
Shawls, 10,	.....	12	48
Scarfs, 7,	.....	1	75
Shoes and slippers, 19 pairs,	.....	21	75
Gaiters, 4	"	7	25
Boots, boys, 5	"	13	00
" morocco, 4	"	5	12
" repairing, .....	.....	1	38
Gloves, thread, 16 doz.,	"	4	00
" kid, 6	"	3	38
" cotton, 3	"		51
Hose, cotton, 189	"	26	81
" woollen, 108	"	25	38
Handkerchiefs, cotton, 3¼ doz.,	.....	7	25
do. silk, 1,	.....	1	00
do. linen, 8¼ doz.,	.....	10	77
Thread, 4 lbs.,	.....	4	20
Yarn, woollen, 2½ lbs.,	.....	2	25
do. cotton, 3 lbs.,	.....	1	23
Hooks and eyes, 16½ gross,	.....	4	89
Agate buttons, 12 gross,	.....	1	07

Am't carried forward.....\$

\$

Amount brought forward,	\$	\$
Combs, ivory, 20 doz.,.....	17	13
do. horn, 12½ gross,.....	6	95
do. wood, 4 gross,.....	1	20
Tooth brushes, 2 gross,.....	21	00
Razors, 6,.....	2	50
Cutting boys' hair, 192,.....	11	52
Needles, 2½ m.,.....	2	66
Pins, 3 packs,.....	1	60
Collars, ladies, 5,.....	1	16
Lace,.....	4	48
Edging,.....	4	99
Stay lacets, 9 gross,.....		85
Corsets, 5,.....	5	00
Cord, 5 boxes,.....	1	23
Wadding, 3 doz.,	1	20
Blacking, 25 lbs.,	5	00
Suspenders, 4 doz.,.....	4	75
Thimbles, 2½ gross,.....	1	11
Whalebone, 7 lbs.,	4	30
Tape, &c.,	4	21
Trunks, 2,	2	75
Hair pins, 2 doz.,	1	38
Scissors,		18
Cash advanced pupils,.....	691	04
		<hr/>
		2,240 07
For clothing and cash advanced pupils, per foregoing account,.....	2,240	07
For shoes and repairing for pupils, per shoe shop account,.....	927	08
For clothes, making and trimming for pupils, per tailor's account,.....	404	10
		<hr/>
Total for clothing,.....	\$3,571	25
		<hr/>
Am't carried forward,	\$	

Amount brought forward,..... \$

For Building and Repairs.

S. B. Furbush for paints and painting,	90 72
Plumber's bills,.....	130 31
Repairing roofs and painting,.....	137 13
do. kitchen range, & stew holes,	37 26
Hot air furnaces, cleaning & repairing,	23 87
Architect,	7 00
Lumber,	205 55
Carpenter's work,.....	259 66
Mason's work and materials,.....	148 25
Flagging and gutter stone,	30 86
Hardware,	44 58
Emerson's ventilators, 2,	35 00
Quimby's lightning rods,.....	100 00
Paints, oil and glass,.....	17 88
Labor and lime for whitewashing,....	15 88
Repairing locks,	9 16
Cleaning vaults,	53 50
Water pipe,.....	5 62
Rat destroying pills,.....	3 50
Blacksmith's bill,.....	16 11
	<hr/>
	1,371 84

For Fuel and Lights.

White ash coal, 225 tons,.....	1,308 38
Newcastle, do. 3 $\frac{3}{4}$ chal.,.....	31 25
Charcoal, 572 bbls.....	250 57
Oak and pine wood, 20 loads,.....	40 39
Coke,	2 65
Sperm oil, 88 $\frac{1}{2}$ gals.	113 46
Whale oil, 1134 gals.	534 72
Repairing gas works, and materials,	47 40
Adamantine candles,	22 60
Matches, 3 gross,.....	4 50
Axe handle,.....	19
	<hr/>
	2,356 11

Amount carried forward,..... \$

Amount brought forward,..... \$

For Furniture.

Crockery,.....	210 68
Stoves and repairing,.....	29 00
Sheeting, 880 $\frac{1}{4}$ yds.....	119 45
Colored muslin, 74 yds.,.....	6 13
Counterpanes, 8,.....	13 00
Blankets, 12 prs.,.....	31 50
Crash, 24 yds.,.....	17 36
Drilling, 373 $\frac{1}{2}$ yds.,.....	30 03
Table diaper, 14 yds.,.....	8 75
Toweling, 36 yds.,.....	4 50
Plaid linen, 3 $\frac{1}{2}$ yds.,.....	1 09
Musquito net, 3 pcs.,.....	3 57
Quilt, 1,.....	2 50
Dying curtains,.....	2 06
Mattresses, making over, 12,	10 00
Mattresses, moss, 1,.....	2 75
Mattresses, hair, 2,.....	7 50
Moss, 93 lbs.,.....	11 62
Cotts, 6,.....	8 26
Pillows, 6,.....	6 00
Tow cloth, 206 $\frac{1}{4}$ yds.,.....	23 34
Napkins, 2 doz.,.....	3 75
Straw, 599 bundles,.....	17 61
Cotton batts, 100 lbs.,.....	9 50
Drapery,.....	19
Carpet binding, 6 pcs.,.....	3 00
Carpet tacks,.....	81
Repairing chairs, 6,.....	3 25
Door mats, 3,.....	3 75
Oil cloth, 5 yds.,.....	2 81
Covering round table and paper,...	75
Brooms, 16 doz.,.....	30 50
Brushes, window and dust, 11,.....	6 19
Brushes, scrub, 11,.....	3 18
Brushes, whitewash, 4,.....	5 26

Amount carried forward,.. \$

\$

Am't brought forward,.....	\$	\$
Mops, 3,.....	1	50
White sand, 2 loads,.....	1	87
Dust pans, 5,.....	2	69
Bath brick, 13,.....		68
Knives and forks, 10 doz.,.....	12	50
Knives, carving and kitchen,	1	25
Tea spoons, plated, 26 doz.,.....	8	25
Table spoons, 13,.....	4	19
Mustard and salt spoons,.....	1	13
Kitchen furniture,.....	48	94
Repairing kitchen furniture,.....	13	87
Coffee urns, 2,	6	00
Coffee pot, 1,.....		50
Brittania castor, 1,.....	2	75
Tea trays,.....	1	75
Bread baskets, 4,.....	1	50
Butter knives, 2,	1	00
Pepper boxes, 12,		75
Pails, 8,	3	61
Coal hods, 4,.....	3	61
Wheelbarrow,.....	1	75
Basket,		38
Bed cord,.....		25

\$760 35

For Stable.

Hay, 53,620 lbs.,.....	343	29
Straw, 879 bundles,	28	48
Oats, 552½ bushels,.....	277	28
Fine feed, 1,134 "	248	44
Corn meal, 5,300 lbs.,	72	83
Oil " 3,700 lbs.,	51	04
Smiths' bills, shoeing horses, &c., ..	40	01
Spring cart,.....	95	00
Repairing wagons, &c.,.....	05	26
Cart harness, and repairing,	49	26
Sundries,.....	23	15

\$1,324 03

Carried forward, \$

Amount brought forward,.....		\$
Stock, tools and wages for bookbinding,	\$1,688	22
“ “ “ shoe shop,.....	809	25
“ “ “ cabinet shop,.....	568	62
Tailor's wages, and trimmings for tailor's shop,..	466	32
Gardener's wages, tools, seeds, manure, &c.,	289	59
Soap, starch, and labor for washing,	612	03
Medicines and professional attendance,.....	289	79
Books, slates, crayons, and stationery for schools,..	243	28
Publishing course of instruction, part I, II, and III, and scripture lessons,	1,779	77
Interest, 6 months on bond to the corporation of the city of New-York, of \$28,000,	840	00
Printing annual report, views of building, &c., ...	210	55
Insurance,	240	23
Railroad and stage fare,	97	93
Expense of delegation to Albany,	13	50
Postage,.....	66	38
Stationery,	30	02
Map of Institution, property, &c.,	8	00
Repairing Hygrometer,	3	00
Advertising,.....	8	50
Discount,	3	50
New-York directory,.....	2	00
		<hr/>
		\$37,354 41
		<hr/>

RECEIPTS.

From Comptroller of State for State pupils, board and tuition,.....	\$20,800	00
From Comptroller of the State, per act April 3d, 1834,	5,000	00
From Regents of the University,.....	537	69
From Comptroller of the city of New-York for board and tuition of 16 pupils,.....	2,080	00
From Treasurer of the State of New-Jersey, for board, tuition and clothing of pupils from said State,.....	1,748	44
		<hr/>
Am't carried forward,	\$	

Brought forward,.....					\$
From Comptroller of the city of New-York, for clothing city and State pupils from said county,					360 00
Fr. Treas. Cayuga co. for cloth'g St. pupils fr. sd. co.					120 00
do	Chautauque county,	do	do....		80 00
do	Chemung	do	do....		40 00
do	CClinton	do	do....		20 00
do	Delaware	do	do....		20 00
do	Dutchess	do	do....		20 00
do	Essex	do	do....		60 00
do	Franklin	do	do....		80 00
do	Fulton	do	do....		180 00
do	Genesee	do	do....		40 00
do	Greene	do	do....		40 00
do	Hamilton	do	do....		40 00
do	Herkimer	do	do....		40 00
do	Jefferson	do	do....		110 00
do	Kings	do	do....		20 00
do	Livingston	do	do....		20 00
do	Madison	do	do....		20 00
do	Monroe	do	do....		200 00
do	Oneida	do	do....		120 00
do	Onondaga	do	do....		420 00
do	Ontario	do	do....		40 00
do	Orange	do	do....		60 00
do	Orleans	do	do....		30 00
do	Queens	do	do....		20 00
do	Rensselaer	do	do....		20 00
do	Rockland	do	do....		100 00
do	Saratoga	do	do ...		120 00
do	Schenectady	do	do,...		60 00
do	Steuben	do	do....		60 00
do	Suffolk	do	do....		20 00
do	Tompkins	do	do....		80 00
do	Ulster	do	do....		20 00
do	Washington	do	do....		20 00
do	Wyoming	do	do....		20 00

Carried forward,..... \$

Brought forward,	\$	
From clothing and cash furnished pupils clothed by friends,	1,034	06
paying pupils, board and tuition,	3,200	41
work done in book-binding,	888	37
do cabinet shop,	252	85
do tailor's shop,	188	20
do shoe shop,	45	67
sales of Course of Instruction, &c.,	346	89
do hogs and keeping, horse,	177	50
do vegetables, \$48.50; empty barrels, \$30.81,	79	31
rent of cottage, \$60; boarders, \$15,	75	00
William H. Smith, Esq., life membership, ..	30	00
"A Friend," \$5, Rev. Mr. Duncan, \$5, Mr. T., \$2, donations,	12	00
	<u>\$39,216</u>	<u>39</u>

CITY AND COUNTY OF NEW-YORK, ss :

Personally appeared before me, Robert D. Weeks, Treasurer of the New-York Institution for the Instruction of the Deaf and Dumb, who being by me duly sworn, did depose and say that the foregoing accounts are true according to the best of his knowledge and belief.

WILLIAM W. CAMPBELL,

Justice of Superior Court.

January 7th, 1851.

By a resolution of the board, legacies and donations received into the Treasury of the Institution are set apart and applied to the education of indigent and deserving deaf-mute children not provided for by the present legislative enactments.

Mention has been made in former reports of the application which has been repeatedly urged before the Common Council of the City of New-York, for a grant of the grounds occupied for more than twenty years by the Institution, partly under lease, and partly at the pleasure of the Common Council. These

grounds are indispensable to the usefulness of the Institution, and to the health and comfort of its inmates. Of the one acre originally granted to the Institution in fee, the whole front and half the depth are covered by the main buildings. Portions of the adjoining grounds, now in question, are occupied by the shops and other out buildings, and by the dwellings of the teachers, and more will soon be required for such purposes. The remainder is used partly as a kitchen garden and miniature farm, affording to a number of the male pupils instruction in the best methods and practice in the healthful pursuits of horticulture; and partly as a play-ground, a most indispensable appendage to a boarding school of more than two hundred children and youth.

Though the grant was asked, not in fee, but for the time only that the Institution should remain in its present site, to revert with an immensely increased value to the city, whenever the density of population in the immediate neighborhood, should make expedient a removal to some other location, the measure encountered an unexpected opposition, the main argument against it being, that the real estate of the city was pledged to the payment of the city debt. The board was thus constrained to purchase the grounds of the Commissioners of the Sinking Fund, thereby incurring a debt of twenty-eight thousand dollars.

It was not without much deliberation and sollicitude that the board decided on incurring so heavy a responsibility; but after thorough consideration, we became satisfied that the measure was both necessary and safe. The gigantic growth of our city has already dotted and almost covered with buildings more than half the wide space, which twenty years ago intervened between the Institution and the city. Compact lines of buildings are rapidly stretching past us on both sides of the island, and, in view of an increase within ten years of nearly two hundred thousand in the population of the city, the period seems not remote when we shall be closely hemmed in by buildings erected in the neighboring streets. Already the woods and pastures, hitherto free to every foot, are fast disappearing or becoming inaccessible. Hence the pressing necessity of securing, while it may yet be secured, sufficient space under the windows of the Institution and within its inclosures for an object so indispensable to health, both

of body and mind, as free exercise in the open air; to say nothing of the other important purposes for which portions of the grounds may be required.

The same unparalleled growth of our city which makes the occupation and control of this ground necessary to the Institution, also makes the measure a safe pecuniary investment. Such portions of the grounds as we may find can be spared, will, within a few years, bring a greatly enhanced price; and can be sold under conditions that will prevent their being occupied by buildings, the neighborhood of which would be undesirable. And if, hereafter, the locality shall become too close and confined for the purposes of the Institution, the whole can then be sold for a sum sufficient to refund both principal and interest of the present cost.

Since this purchase was made, much anxiety has been caused to the friends of the Institution, by the measure of opening Forty-ninth street through these grounds. To divide by a public thoroughfare the grounds into two long and narrow portions, will be a serious inconvenience, besides materially restricting the space available for the purposes of the Institution. Neither, in our view, is the measure called for by considerations of public convenience; as Fiftieth-street is already open, and there is no impediment to the opening of Forty-eighth street. The board did not fail to urge these considerations before the proper authorities, but its representations were ineffectual to arrest the measure.

The number of pupils returned to the last Legislature was two hundred and twenty-two. Of these thirty-nine have left, and one has been removed by death. During the year just closed, forty-one have been admitted, and four former pupils readmitted. The number of pupils resident in the Institution on the 31st December, 1850, as will appear by the accompanying catalogue, is two hundred and twenty-seven.

Including graduates of the Institution employed as teachers, or in the domestic and mechanical departments, the whole number of deaf mutes resident in the Institution, is two hundred and forty-two.

Of the pupils, one hundred and sixty are beneficiaries of the State; sixteen of the city; thirteen of the State of New-Jersey. Their own friends defray, in whole or in part, the expenses of twenty-four; and the remainder, fourteen, are boarded and instructed gratuitously by the Institution. These last, as in former years, are mostly children selected by the Superintendent of common schools, in anticipation of vacancies in the State list, a certain number of whom are received at the beginning of every term. By this arrangement, among other desirable results, the State list is kept full without the necessity of receiving pupils in the middle of the term, when there are no classes in which they can advantageously be placed.

The health of the Institution has seldom been better than during the past year. We have not been afflicted with any general season of sickness; the cases of severe illness have been few; and the only death we have to record, in the household, was the case of a female pupil, who came to us with a constitution so impaired, that had medical skill been able to prolong her life, it could afford no hopes of permanent health. Another death by consumption occurred during the year, some months after the patient had returned home to her friends.

For the general condition of the Institution, and especially for the improvement of the pupils in all the ordinary branches of an English education, we would refer to the testimony of the gentleman who, in the absence of the Secretary of State, and by his appointment, conducted the annual examination on the part of the State. We anticipate that the report of this gentleman, (Rev. Mr. Day, formerly an instructor of the deaf and dumb,) which will be made to the department, will prove highly satisfactory and valuable from his intimate acquaintance with the subject of deaf-mute instruction, no less than from his high personal character, and from the reputation he acquired by his very able report on the schools for the deaf and dumb in Central and Western Europe, annexed to our twenty-sixth annual report.

Mention was made in our last report of the proposed convention of American instructors of the deaf and dumb, the holding of which, in 1849, was prevented by the prevailing epidemic.

This danger having providentially passed away, the call was renewed, and in the month of August last instructors from seven institutions, and members of the board, together with several former teachers of the deaf and dumb, and some other gentlemen interested in the subject of deaf-mute education, met at the New-York Institution, and devoted three days to the discussion of the best means of improving the moral, intellectual, and social condition of the deaf and dumb, and of diffusing more widely among them the blessings of education. The occasion was one of great interest; and we trust has given a new impulse to the good cause in which the members of the convention were laboring. At the suggestion of the Secretary of State, (who gave a new proof of his devotion to all the educational interests of the State by attending the convention, of which he was chosen the presiding officer,) the proceedings of the convention are annexed to this report. It is hoped that similar conventions will be held annually hereafter.

One of the most important fruits of this convention yet realized, has been the establishment of a quarterly periodical, devoted to the cause of the deaf and dumb, the common property, as to its control and management, of the different American institutions. Such a periodical devoted to the discussion of different methods, the explanation of new improvements in the processes of instruction, or school-room arrangements, the record of facts bearing on the psychological state of the deaf and dumb, and other kindred topics, while it will exert a beneficial influence on the progress of the art, will, in time, form a valuable library of reference to young men having this branch of instruction in view. This last consideration is one of great importance. According to the lowest estimates, our population is destined to reach a hundred millions within a little more than another half century; and among these there will probably be fifty thousand deaf-mutes, ten thousand of whom will be of the age to attend school, requiring the services of five hundred teachers. In view of this, more provision should evidently be made for training up teachers. Such a periodical, we trust, will tend also to diffuse among the body of well educated men, just and clear views on a subject correctly understood by very few of those who are not immediately interested in it.

In accordance with a resolution of the convention, a memorial has been presented to the Secretary of the Interior, requesting that a complete list of all the deaf-mutes in the United States be extracted from the original returns of the census of 1850, with all the particulars of age, occupation, place of birth, whether able to read or not, etc., and we have the pleasure of saying that the request of this memorial will be complied with. Such a list will furnish valuable materials, never possessed to any extent before, for solving many highly interesting statistical questions, and its publication is looked for with much interest. We shall endeavor in our next annual report, to set forth the results of a careful comparison and analysis of the census returns respecting the deaf and dumb.

We have, in former reports, particularly in the twenty-seventh, endeavored to urge upon parents and friends of deaf-mute children, the very great importance of early attention to the careful intellectual and moral training, *at home*, of their interesting charge. It is too often the case, that deaf-mute children are almost entirely neglected in the early years of childhood. Parents, who will freely incur any trouble or expense in the fallacious hope of restoring the lost faculty of hearing, strangely neglect the means by the diligent use of which this loss will cease to be felt as a calamity.

The question has been warmly argued, whether the early home education of a deaf-mute child is best conducted by the language of signs, or by the use of words in simple phrases, spelled on the fingers. In our view, the former mode is the readiest, and promises the surest and speediest results. Experience has shown, that when words are used in daily colloquial intercourse with a deaf-mute, there is a constant tendency to form a broken dialect scarcely intelligible to those unaccustomed to it; and it requires much more time and labor on the part of the friends to teach it even a broken and imperfect dialect of words than to form with it quite a precise and copious dialect of signs. We would, however, counsel that as many words as possible be taught by means of the manual alphabet. They will greatly aid in making the dialect copious and precise.

By early home education, we mean the development of the intellectual faculties and moral sentiments, the early exercise of the memory and judgment, which can take place only when there is a ready means of communicating with the deaf child ; when, in short, there is a dialect established between the deaf mute and his parents and daily associates, sufficient not merely for necessary communications touching food, raiment, the labors of the day, etc., but for the mutual narrative of piquant incidents, for inquiring into motives, for expressing judgments on the moral or prudential character of actions, even in some measure for the lively interchange of jest and repartee ; and after further cultivation, for imparting some ideas of distant countries, or of past periods of history. We have known deaf-mute children who, by the diligent cultivation, in the family, of such a dialect, have been restored to a good share of the social enjoyment and of the early intellectual development from which their misfortune had seemed utterly to exclude them.

It is hardly necessary to say that children thus early accustomed to think, to converse, to observe and remember, when they come to school are the most forward and encouraging pupils of their class, and usually most fully reward the labor of their teacher, and realize the fond hopes of their friends.

The readiest mode of forming such a dialect is by cultivating the acquaintance of some intelligent deaf-mute, or of some person who has associated with deaf-mutes and learned their language. When this is not practicable, recourse may be had to the directions in our twenty-seventh report, copies of which may be obtained by application at the office of the Secretary of State, or at the Institution.

We have repeatedly had occasion to acknowledge the liberality with which the State has provided for the instruction of all the deaf-mute children whose kindred have not the means of defraying the expenses of their education. Under the fostering care of the Legislature an Institution has been built up, which in the opinion of intelligent and candid observers, is second to none in the world, in its means of imparting a thorough education, in the most comprehensive sense of the word. Instruction in the

best methods, and, as we have reason to believe, with the happiest results that the case admits, in all the ordinary branches of knowledge of a good English education; the constant and vigilant care of morals by precept and example; the opportunity to be enjoyed no where else in the State, of public religious worship, conducted in their own language of signs; careful instruction in some profitable handicraft; the gratuitous services of the best medical skill. Such are the advantages freely offered to the deaf-mute youth of our State, at no other expense to the parent of moderate means than a small annual bill for clothing, and a single journey to the Institution at the close of the vacation; and in the case of those who are unable to furnish clothing, this item is defrayed by the counties. When we compare the inestimable value to a deaf-mute of the privileges of education we offer, with the trifling expense and exertion on the part of the parent necessary to secure those privileges, it seems incredible that any parents or guardians can be found so dead to natural affection, or so blind to the best interests of their unfortunate children, as to refuse or neglect the priceless boon offered them. But sad experience compels us to say that such cases too often occur. When we have obtained grants from the Legislature for the education of the deaf and dumb, while we find many parents who embrace the opportunity with joy and thankfulness, there are others whom we have to seek out and appeal to personally before they can be induced to send their children to school; and in some cases all our efforts prove in vain to overcome this strange indifference or selfishness. In other cases again, the pupil has hardly mastered the first difficulties in his education, and begun to advance with some ease in the acquisition of language, before we find ourselves involved in a continued struggle with his relatives to prevent his being taken from us only half educated. And there have been too many instances, some of them very recent, in which at the close of the vacation we have looked in vain for the return of promising pupils to whom one or more years of instruction were yet due.

We complain of this as an injustice to the Institution, and an injury to the cause of the deaf and dumb, inasmuch as these deaf

mutés, thus imperfectly educated through the fault of their own natural guardians, may, and often do, pass in remote parts of the State as fair examples of what can be done for the deaf and dumb; and thus parents are discouraged from sending their children to our care, by the idea that the benefit is little more than might be attained by judicious care at home. But we complain of it much more as a heavy wrong to those who are the immediate sufferers from this ill-judged interference of parents. It is, indeed, possible to conceive cases in which circumstances may make the step proper with regard to the interests of the pupil, but such cases are very rare; and in those of which we now speak, there has been no other discoverable motive for thus throwing away the best part of the pupil's term, than a selfish desire to have the company and assistance of a son, a daughter, or dependent relative on the farm or in the household.

In a government like ours, there is, perhaps, no remedy for this evil that can be applied by legislative enactments. Our only hope is, through the influence of men of intelligence and humanity throughout the State, each of whom, we trust, will, so far as his influence goes, exert himself to create a correct public sentiment on this subject; and to set forth, in a clear light, to the parents and guardians of deaf-mutes among his acquaintances, the extent of the injury to the best interests of their children, caused by prematurely withdrawing them from school. We are willing to believe that the evil proceeds mainly from want of consideration, or from mistaken ideas of what constitutes a sufficient education for the deaf and dumb.

When a deaf-mute, who has passed two or three years at school, returns home to spend a vacation, the contrast between his actual and former condition is so great and striking, that it requires but a little family partiality to make his friends believe that his improvement is much greater than it is in fact. He writes not merely legibly, but rapidly, neatly and with correct orthography; he seems to understand what he reads; he can write short and simple letters, and hold some sort of conversation in writing on familiar subjects; he has become *au fait* to the usages of society; with his more familiar associates, conversing in a

broken dialect of words and signs, he displays considerable general information ; he has acquired correct ideas on the more important points of our religious belief. The deaf-mute and his friends, alike delighted with his evident improvement, and flattered by the attention he receives, are apt to believe that he is sufficiently well instructed, not merely to excite the interest and gratify the curiosity of visitors, but to make his own way in the struggles of busy life, and to occupy pleasantly with books those hours of loneliness to which his misfortune will so often consign him. Conscience being quieted by this illusion, selfishness carries the day ; and the golden opportunity of a higher improvement is suffered to pass by forever.

But the deaf-mute and his friends soon find that his knowledge of our language is more apparent than real. In attempting to converse by writing, he finds himself continually making mistakes, not merely mortifying, but often involving serious loss of time or money. Reading, which a year or two more of instruction might have made his great solace and most unfailing source of enjoyment, is now an irksome task. His affections will often be deeply wounded by mere misapprehensions, which a little more skill in language would have enabled his friends to clear up. In the absence of these higher sources of enjoyment, which a higher degree of improvement would have put within his reach, the temptations to sensuality and vice are greatly increased. If he has experienced religious impressions, enlightenment to his doubts, consolation to his afflictions, confirmation to his faith, can be received, if at all, only through the signs of some christian friend who has been able to devote the time and pains necessary to become familiar with his dialect. Heavy must be the responsibility of those mistaken friends who thus diminish his chances for usefulness and happiness, and too often cut him off from further progress in religious hope and feeling. Knowing, as we do, that the whole term allowed is, in many cases, insufficient to accomplish for our pupils all we wish to do for them, we are thus earnest to impress on the consciences of parents and guardians, what we know so well, that any unnecessary shortening of the pupil's term of instruction is a grave and

serious wrong as regards the highest interests of the pupil, his well being in this world and the next.

Gratifying as has been the progress of the Institution from year to year, great as is the amount of good it has done, and is still doing, the evils, which have just been considered, show that the task of the friends of the deaf and dumb is not finished. When not only there shall be legislative provision sufficient for the education of all, but a pervading public sentiment that will regard the keeping of a deaf-mute child from the offered means of instruction, in the light of a wilful murder of an immortal soul, and any unnecessary shortening of his term, as only a little less reprehensible, then there will remain no dark cloud resting on the future of these our unfortunate fellow men ; and our anxiety and our labors need have no other object than how best to fulfil our own part of the task, in using all the means placed at our disposal to promote the most rapid and durable improvement, and the greatest good of the interesting youth committed to our care. By order of the Board of Directors,

HARVEY P. PEET, *President.*

INSTITUTION FOR THE DEAF AND DUMB, }
New-York, January 6th, 1851. }

LIST OF PUPILS

In the New-York Institution for the instruction of the
Deaf and Dumb. December 31, 1850.

MALES.

RESIDENCE.

<i>Names.</i>	<i>Town.</i>	<i>County.</i>
Andrews, Joel E.....	Reading,	Steuben.
Barnes, Albert A	Utica,.....	Oneida.
Barry, Nathaniel.....	Yates,.....	Orleans.
Bartlett, Melville D....	Lima,.....	Livingston.
Beecher, Ferdinand A..	New Haven,....	New Haven, Conn.
Bouvia, Louis M.....	Plattsburgh,	Clinton.
Blakeman, Elijah R....	New-York,	New-York.
Bradshaw, Valentine...	Mayfield,.....	Fulton.
Breg, William M.....	Cohocton,	Steuben.
Brewer, William H. H..	New-York,	New-York.
Brown, Charles	Ellisburgh,	Jefferson.
Brown, John James....	Tioga Centre,....	Tioga.
Brown, Hiram.....	Troy,	Rensselaer.
Brownell, John	Cambridge,	Washington.
Burget, William Bert..	Fulton,	Schoharie.
Camp, James M.....	Bethany,	Genesee.
Chandler, John W.	Mexico,	Oswego.
Charlon, Henry.....	Ausable,	Clinton.
Clark, Mathew.....	Malone,	Franklin.
Clarkson, James W.....	Rahway,	New Jersey.
Coffin, James E. M....	Charleston,	South Carolina.
Coghlin, Charles	Rochester,.....	Monroe.
Craft, William.....	New-York,	New-York.
Cross, Adelmarr.....	Cherry Valley,..	Otsego.
Cross, George M.....	Cherry Valley,..	Otsego.
Cross, Joseph.....	Isle of Man,	England.

<i>Names.</i>	<i>Town.</i>	<i>County.</i>
Dinneen, John	Hammersmith, ..	England.
De Hart, Joseph	New-York,	New-York.
Donovan, John	New-York,	New-York.
Dopp, Hiram	Root,	Montgomery.
Driscall, George	Greene,	Chenango.
Edwards, Charles P.	Bridge Hampton,	Suffolk.
Evans, Owen W.	Western,	Oneida.
Farnam, William W.	Gilbertsville,	Otsego.
Ferris, Charles	West Farms,	West Chester.
Fitch, Harrison E.	Verona,	Oneida.
Gardner, Andrew J.	Newburg,	Orange.
Gardner, James	Cold Spring,	Putnam.
Garlock, Simeon T.	Canajoharie,	Montgomery.
Garrabrant, Zenas	Havana,	Chemung.
Getman, Ozias	Ephratah,	Fulton.
Gilbert, William L.	Avon,	Livingston.
Golden, Peter R.	Hampden,	Delaware.
Graham, George W.	Greece,	Monroe.
Gravellin, Henry	Essex,	Essex.
Green, Peter	Greenville,	Greene.
Grover, Nelson	Hume,	Allegany.
Grow, Charles M.	Potter,	Yates.
Haight, Henry J.	New-York,	New-York.
Halsey, John Van Riper	do	New-York.
Harkness, Robert G.	Haverstraw,	Rockland.
Harrison, William G. ...	Williamson,	Wayne.
Harvey, Andrew Kirk ..	Binghamton,	Broome.
Hennion, Abraham W. ..	Pompton,	Passaic, N. J.
Hertwick, Francis C. ...	Brooklyn,	Kings.
Hill, David	Onondaga,	Onondaga.
Hill, Lewis McKendree	Marshall,	Oneida.
Hogenkamp, Daniel ...	Haverstraw,	Rockland.
Housel, Peter S.	Clinton,	Hunterdon, N. J.
Houston, Jefferson.	New-York,	New-York.
Hatch, Edward	do	New-York.
Hicks, Gilbert	NorthHempstead,	Queens.
Jobes, George W.	Lloyd,	Ulster.
Johnson, Russell	Watervliet,	Albany.

<i>Names.</i>	<i>Town.</i>	<i>County.</i>
Kain, John.....	Shawangunk,....	Ulster.
Killey, John.....	Utica,.....	Oneida.
Ketcham, Chauncey....	Brookhaven,	Suffolk.
Kipp, John Isaac.....	Bergen,.....	Bergen, N. J.
Lake, Leonard.....	Hartsville,	Dutchess.
Larkin, Charles H.....	New-York,	New-York.
Le Duc, Gerard.....	Ogdensburgh,...	St. Lawrence.
Ling, John Edward....	New-York,	New-York.
Litts, William	Florence,.....	Oneida.
Livingston, James S....	Chatham,.....	Columbia.
Loomis, Samuel.....	Sandbank,.....	Oswego.
Marcy, Daniel P.....	New-Orleans,....	Louisiana.
Marum, John.....	New-York,	New-York.
McCabe, Owen.....	do	do
McCormick, Robert....	Williamsburgh,..	Kings.
McCoy, Zachariah.....	Oswego,.....	Oswego.
McDonald, John.....	Gray's Creek, ...	Canada West.
McLaughlin, Michael..	Greenbush,.....	Rensselaer.
McSweeney, William..	New-York,	New-York.
Miles, William W.....	Hopewell,.....	Ontario.
Minard, John.....	Havana,.....	Chemung.
Morehouse, Philetus E..	Granville,.....	Washington.
Nichols, Thomas H....	Oswego,.....	Oswego.
O'Hara, Charles.....	New-York,	New-York.
Parker, Charles M.....	Sandlake,	Rensselaer.
Parker, James W.....	Rye,.....	Westchester.
Parsons, William T....	New-York,	New-York.
Parsells, Philip M.....	do	do
Paterson, Andrew.....	Streetsville,....	Canada West.
Piqueron, Louis.....	New-York,	New-York.
Pitt, Charles.....	Quebec,.....	Canada East.
Powell, Otis.....	Bolton,	do
Rider, Henry C.....	Caroga,	Fulton.
Robbins, Forman.....	Oyster Bay,....	Queens.
Ross, Hubbard W.....	Litchfield,.....	Herkimer.
Rowan, Patrick.....	Bytown,.....	Canada West.
Ryan, John.....	New-York,	New-York.

<i>Names.</i>	<i>Town.</i>	<i>County.</i>
Ryer, James.....	New-York,	New-York.
Schutt, Geo. Washington	Saugerties,.....	Ulster.
Shuester, Peter.....	Marion,	Wayne.
Smith, Moses.....	Ballston,	Saratoga.
Smith, Silvanus B.....	Brooklyn,.....	Kings.
Southwick, Edwin.....	Albany,.....	Albany.
Spicer, Devotion W....	Hoosick,.....	Rensselaer.
Story, James Edwin....	Cherry Valley, ..	Otsego.
Stryker, Alfred.....	MiddletownPoint	Monmouth, N. J.
Swartz, Jacob.....	Brooklyn,	Kings.
Tainter, John.....	Stockbridge, ...	Madison.
Vail, Sidney.....	New-York,	New-York,
Van Velsor, Isaac.....	do	do
Vantine, Charles W....	do	do
Webster, Ahira G.....	Fredonia,.....	Chautauque.
Webster, Joseph	Flemington,.....	N. J.
Weeks, Timothy.....	Athens,	Greene.
Wells, James S.....	New-York,	New-York.
Wilder, Austin M.....	Alabama,.....	Genesee.
Wilkins, N Denton....	Brooklyn, S.	Kings.
Williamson, Jaques S..	Gravesend,.....	do
Wilson, David.....	Southport,.....	Chemung.
Winslow, James H....	Pierpont,.....	St. Lawrence.
Witchief, John.....	New-York,	New-York.
Works, William S.....	Hannibal,	Oswego.
Wright, William P....	Boonville,	Oneida.
Wetteroth, John Werner	Darmstadt,	Germany.

FEMALES.

Abel, Margaret.....	Perrysville,	Hunterdon, N. J.
Amerman, Susan A....	Brooklyn,	Kings.
Anderson, Cornelia....	New-York,	New-York,
Babcock, Sarah Ann...	Pompton,	Passaic, N. J.
Bailey, Dorcas	Albany,.....	Albany.
Bailey, Susan.....	Bovina,	Delaware.
Barnes, Frances Marion	Utica,.....	Oneida.
Ballou, Lydia A	Providence,	Saratoga.
Barnhart, Nancy A....	Canton,	St. Lawrence.

<i>Names.</i>	<i>Town.</i>	<i>County.</i>
Berkley Honora.....	New-York,	New-York.
Blauvelt, Catharine....	Clarkstown,	Rockland.
Boughton, Lucy A	New-York,	New-York.
Boughton, Gertrude A	do	do
Bower, Sally Ann.....	North Lansing,..	Tompkins.
Bower, Maria Louisa..	do	do
Bower, Margaret M....	do	do
Brabrook, Helen A....	Davenport,	Iowa.
Bradford, Charlotte L..	Crown Point,....	Essex.
Brady, Fanny.....	Orange,	Essex, N. J.
Brophy, Maria Ann....	New-York,	New-York.
Casler, Mary	Dexter,	Jefferson.
Cassidy, Ellen	New-York,	New-York.
Chandler, Helen A....	Mexico,	Oswego.
Coghlin, Elizabeth....	Rochester,.....	Monroe.
Colvin, Josephine Grace	Buffalo,	Erie.
Conklin, Charlotte	Springfield,.....	Essex, N. J.
Darley, Lavinia.....	New-York,	New-York.
Dobbie, Margaret Ann	Mamaroneck, ...	Westchester.
Dodge, Susan.....	Charleston,	Montgomery.
Donovan, Ellen.....	New-York,	New-York.
Doyle, Ann	do	do
Dunning, Amanda	Staten Island,...	Richmond.
Eacker, Margaret.....	Mohawk,.....	Montgomery.
Eckerson, Esther.....	Seward,	Schoharie.
Eggleston, Delia Ann..	Henderson,	Jefferson.
Freeman, Fanny L	Allahabad,	Northern India.
Garratt, Catharine.....	Lyons,	Wayne.
Gilbert, Lucy.....	Sparta,	Livingston.
Golden, Emily.....	Hampden,.....	Delaware.
Goodrich, Mary L.....	Brooklyn,	Kings.
Hahn, Auguste	Newark,	Essex, N. J.
Hardy, Christiana Rugg	Spotswood,	Middlesex, N. J.
Harrison, Susan M	Williamson,	Wayne.
Hart, Adeline M.....	DeRuyter,.....	Madison.
Hills, Lucinda E.....	Fabius,	Onondaga.
Hunt, Maryette.....	Nassau,	Rensselaer.
Hunter, Helen,	Canandaigua, ...	Ontario.

<i>Names.</i>	<i>Town.</i>	<i>County.</i>
Ireland, Sarah.....	Galway,.....	Saratoga.
Keyser, Sabrina.....	Fulton,	Schoharie.
La Barre, Delia.....	Chateaugay,	Franklin.
Laister, Eleanor Jane..	New-York Mills,	Oneida.
Langlois, Eleanor	Malone,.....	Franklin.
Lathrop, Cornelia A...	Rochester,.....	Monroe.
Macauley, Joanna.....	New-York,	New-York.
Mallinson, Mary Jane..	Haverstraw,	Rockland.
McGuire, Rhoda	New-York,	New-York.
McKinney, Mary A....	do	Livingston.
Mead, Emily	Northville,	Fulton.
Millot, Adelia.....	Raysville,	Jefferson.
Moore, Ellen.....	Saratoga,.....	Saratoga.
Noyes, Antoinette A...	Bushwick,.....	Kings.
Ogden, Fanny Jane....	S. Middletown,..	Orange.
O'Toole, Mary.....	Albany,.....	Albany.
Overton, Phebe.....	Coram,.....	Suffolk.
Padmore, Sarah Ann..	Keeseville,	Essex.
Palmer, Eliza Ann....	Moriah,.....	"
Perry, Anna Maria....	Coburg,	Canada West.
Plass, Catharine D....	Parma Centre,..	Monroe.
Poppino, Harriet.....	Warwick,	Ulster.
Prothias, Elizabeth R..	Buffalo,	Erie.
Robbins, Harriet Mary	Champion,.....	Jefferson.
Robinson, Catharine...	New-York,	New-York.
Romeyn, Jane Ann....	Glenville,	Schenectady.
Ross, Mary.....	New-York,	New-York.
Samas, Jane.....	Rochester,.....	Monroe.
Seaman, Ellen Althouse	Jerusalem,	Queens.
Sharot, Ann Elizabeth	New-York,	New-York.
Sherman, Lavinia....	Wilson,	Niagara.
Skelly, Elizabeth.....	New-York,	New-York.
Smith, Fanny.....	Albany,.....	Albany.
Smith, Mary Ann.....	Rochester,.....	Monroe.
Spicer, Sarah Frances..	Hoosick,	Rensselaer.
Sullivan, Catharine....	New-York,	New-York.
Tanner, Jane.....	Fulton,	Schoharie.
Tompkins, Ellen Maria	Auburn,	Cayuga.

<i>Names.</i>	<i>Town.</i>	<i>County.</i>
Van Zandt, Elizabeth..	Watervliet,	Albany.
Walter, Gertrude C....	New-York,	New-York.
Warts, Louisa Ann....	" "	" "
Wiggins, Mary Jane....	Deerpark,	Orange.
Wilder, Zeruah D....	Alabama,	Genesee.
Wiley, Sarah Lucinda..	Essex,	Essex.
Williams, Elizabeth...	Orange,	Essex, N. J.
Williams, Harriet.....	"	" "
Williams, Margaret E..	Wyoming,	Wyoming.
Wilson, Catharine B..	Fishkill,	Dutchess.
Woodford, Almira.....	Sherburne,	Chenango.
Woodward, Wealthy...	Naples,	Ontario.
Works, Martha Jane...	Hannibal,	Oswego.
Vosseller, Dorothy....	North Branch, ..	Somerset, N. J.

Of the foregoing there are 128 males, 99 females, = 227

Supported by the state of New-York,	160
do. city of do.	16
do. state of New-Jersey,	13
do. their friends,	24
do. Commissioners of Emigration, ..	1
do. Institution,	12 = 227

TERMS OF ADMISSION.

I. Pupils are provided for by the Institution in all respects, clothing and traveling expenses excepted, at the rate of one hundred and thirty dollars each per annum. Clothing will also be furnished by the Institution if desired, at an additional annual charge of thirty dollars. Payment is required semi-annually in advance.

II. The regular time of admission is at the close of the vacation, which extends from the second Wednesday of July to the first Wednesday of September. No pupil will be received at any other time except in very extraordinary cases.

III. No deduction will be made from the annual charge in consequence of absence, or on any account whatever, except sickness, nor for the vacation.

IV. Pupils are at liberty to reside during the vacation in the Institution, without extra charge.

V. Applicants for admission to be educated at the public expense, should be between the ages of twelve and twenty-five years. The Institution will not hold itself bound to receive any not embraced within this rule but may do so at discretion.

VI. Satisfactory security will be required for the punctual payment of bills, and for the suitable clothing of the pupils.

VII. Application from a distance, letters of inquiry, &c., must be addressed, post-paid, to the President of the Institution. The selection of pupils to be supported at the public expense, is made by the Secretary of State at Albany, to whom all communications on the subject must be addressed.

VIII. Should objections exist to the admission of any individual, the Board reserve to themselves or their officers a discretionary power to reject the application.

The above terms are to be understood as embracing the entire annual expense, to which each pupil is subjected. Stationery and necessary school book are furnished by the Institution. No extra charge is made in case of sickness, for medical attendance, medicines, or other necessary provisions.

It is suggested to the friends of deaf-mute children, that the names of familiar objects may be taught them with comparative ease before their admission, and that the possession of such knowledge in any degree, materially facilitates their subsequent advancement. To be able to write an easy hand, or at least to form letters with a pen, is likewise a qualification very desirable. In reference to this subject, it is recommended that the words which constitute writing lessons, or *copies*, preparatory to admission, should be such as have been previously made intelligible to the learner.

In the case of each pupil entering the Institution, it is desirable to obtain written answers to the following questions. Particular attention to this subject is requested.

1. What is the name of the individual? If he has a middle name it should be given in full.
2. When was he born? Give the year, month and day of the month.
3. Was he born deaf? And if so, was there any cause which is supposed to have operated before birth? If not, at what age did he lose his hearing? And by what disease or accident?
4. Is the deafness total or partial? If the latter, what is the degree of hearing? e. g. Can he distinguish any spoken words? or hear the human voice at all? or what voices can he hear?
5. Have any attempts been made to remove the deafness? and what are the results of such efforts?
6. Is there any ability to articulate? or read on the lips?

7. Have any attempts been made to communicate instruction? and is he acquainted with any trade or art, or with the mode of forming letters with a pen?

8. Is he laboring under any bodily infirmity, such as palsy, nervous trembling, malformation of the limbs, defective vision? or does he show any signs of mental imbecility, or idiocy?

9. Are there any cases of deafness in the same family, or among the collateral branches of kindred? and how and when produced?

10. What are the names, occupation and residence (nearest post-office,) of the parents? Give the christian names of both father and mother?

11. Is either of the parents dead? If so, has a second connection been formed by marriage?

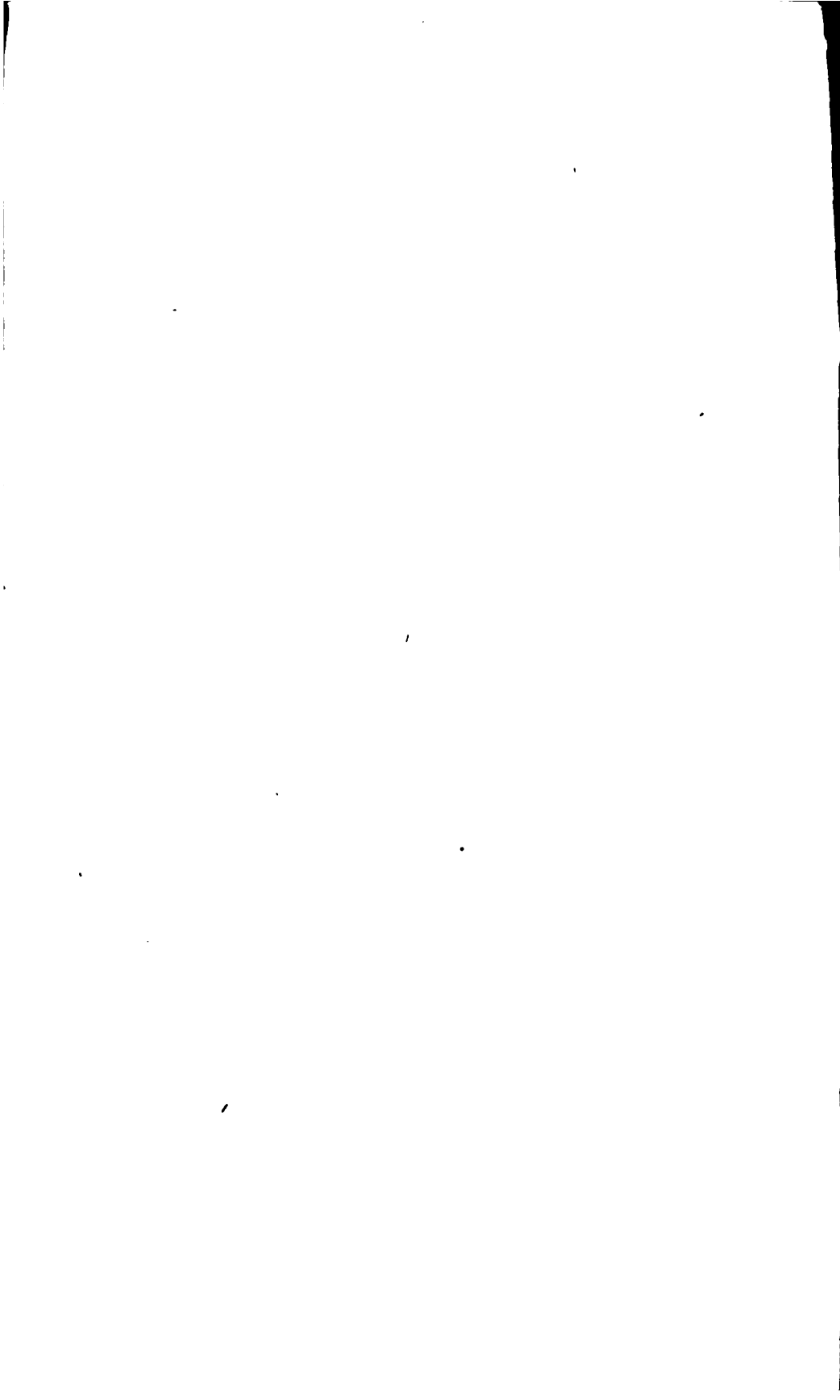
12. Was there any relationship or consanguinity between the parents previous to marriage? e. g. Were they cousins?

13. What are the number and names of their children?

By order of the Board,

HARVEY P. PEET, *President.*

GEORGE S. ROBBINS, *Secretary.*



REPORT OF MR. DAY,
On the Annual Examination of the Pupils.

HON. CHRISTOPHER MORGAN,
Secretary of the State of New-York,
and Superintendent of Public Schools.

SIR :—In accordance with the invitation I had the honor to receive from you, I have attended the annual examination of the pupils of the New-York Institution for the deaf and dumb, which occurred on Tuesday and Wednesday, the ninth and tenth of July last, and respectfully submit to you the following

REPORT :

On entering upon the duties assigned me, I found every facility afforded for the most thorough examination into every department of the Institution, domestic, mechanical and educational. It contributed also, in no small degree to the pleasantness of the examination, to be associated with the Rev. Doctor Adams, of New-York, who as the committee of the board of directors, attended all the examinations, and suggested many valuable inquiries. The result of these inquiries and observations, I now proceed briefly to state.

DOMESTIC DEPARTMENT.

This we found in excellent condition. Indeed the healthy appearance of the pupils, speaks volumes in behalf of the care and efficiency with which it is conducted. A marked neatness pervades every part of the building. The food is plain and whole-

some, and served with considerable variety. The care taken in the ventilation of the building, especially the sleeping rooms, is worthy of all praise: and after we had made the tour of the building, from the kitchen to the dormitory, and seen the scrupulous attention paid to the established conditions of health, we ceased to wonder that during the fearful prevalence of the Asiatic cholera in New-York last summer, the Institution for the deaf and dumb was wholly exempt from its ravages.

MECHANICAL DEPARTMENT.

This I inspected with no little interest, for in the facilities for obtaining a trade, on which, in after life, the pupils may depend for a livelihood, the American institutions differ from the institutions generally on the continent of Europe. That ours have greatly the advantage in this respect, cannot for a moment be doubted. A large part of deaf-mutes come from indigent families, and after they leave the Institution, must depend for a support, to a great degree, upon their own exertions. If they would live, they must work: and to work to any advantage, or to sustain themselves amid the constant competition which exists, they must be taught how to work, that is, in other words, in the majority of cases, they must have a trade. It is obvious that as a general rule, under no circumstances, can they learn a trade as easily or as well as in connection with an institution which interests itself in endeavoring to make them good and useful citizens. The trades at present taught, are the same which have been preferred for a number of years, viz; cabinet making, shoemaking, book-binding, tailoring and dress-making; to which may be added gardening. When it is considered what a signal advantage employment in setting types would be, it seems worthy of serious consideration whether the addition of printing, especially for the pupils from the cities, would not be desirable.

INTELLECTUAL DEPARTMENT.

This of course is of preeminent importance, and to it my attention was chiefly directed. Instead of giving a simple detail of what the committee saw and heard in passing from class to class, it may better answer the purposes of comparison to arrange

the observations we were able so make according to the several branches of study. These may be enumerated as follows: writing, (penmanship,) composition, arithmetic, geography, history and biography, astronomy, general knowledge, articulation, morals and religion. The examination was much facilitated by the schedule placed in the hands of the committee by Dr. Peet, containing a clear statement of the standing and studies of each class, a copy of which is subjoined.

1. *Writing.* The formation of the letters of the alphabet is obviously one of the first things to be attended to, in a course of instruction in which written language is to be made to supply the place of speech. Accordingly, we found all the pupils able to write with ease and facility. Most of them have a clear, plain hand, and the penmanship of not a few is uncommonly beautiful. It would be difficult to find among an equal number of speaking children, so many specimens of good writing as these pupils exhibit. And since for the deaf and dumb a plain hand corresponds in many respects to a distinct articulation among speaking children, it is manifest that the instructors of the New-York Institution have not overrated its importance.

With the *manual alphabet*, which conveniently supplies the place of written letters, when a slate or other writing apparatus is not at hand, and which is here made on one hand instead of two, as in Great Britain, the pupils, from the first, become entirely familiar.

It may be stated that in all the classes we found each scholar standing before a large slate, so that the committee were able to see all the mistakes that were made. The difference between the thoroughness of such an examination, and one in which, as in most of the schools for the deaf and dumb on the other continent, the pupils write on small slates and the teacher selects those he thinks proper to show to a visitor, is manifest.

2. *Composition.* Under this head is included all that pertains to the knowledge of written language, viz: the meaning of words, their proper spelling, and their appropriate place in connected discourse. It is peculiar to the instruction of the deaf and dumb

that in learning the English language, they necessarily learn at the same time what in other schools is divided into separate branches, as spelling, grammar and definition. Instead, therefore, of looking at each of these branches by itself, the committee were called to direct their attention to the ability exhibited by the pupils, to *express their thoughts in written language*. To impart this ability is obviously a chief part of the labor of the instructor of deaf-mutes: for by obtaining such an acquaintance with language as to be able to express their thoughts in it, they are at once brought into communication by means of writing with speaking men: they can enter into conversation with their parents and friends: and through books can go on without limit in adding to their knowledge. To compare an acquisition like this, with the power of articulating a few common sentences, as is sometimes done, is as great an indignity to reason as to compare the intelligence of mind with the chattering of a magpie.

To the knowledge of language, therefore, possessed by the pupils, the committee directed their principle attention. The scholars who had been *one year* under instruction were found to have acquired the power of writing connected sentences of a simple character, together with a considerable vocabulary of words, and the more elementary inflections of the verb. The following specimens are a fair sample of the attainments of the more advanced of these:

A man chopped a tree with an axe. The tree fell down on the ground. The man lifted it and put it in a wagon. The wagon carried the tree home.

Last Saturday, a boy played on the railroad. A car ran over the boy. Some people saw the boy and they ran to the boy. They carried him into a house. The boy's parents are very sorry. The boy was dead. The people put him in a grave.

It will not be understood, of course, that all who had completed their first year of instruction were found able even to approximate to this degree of attainment. Several of them are evidently, somewhat deficient in natural capacity: some came under instruction at an age too advanced to permit them to learn easily, and one at least, was embarrassed from defective vision. From these various causes, a part of them, notwithstanding the faithfulness shown in instruction, are painfully backward. Their

attempts at composition can only be compared with the fruitless groping of a blind man. The following specimen, written in the presence of the committee will illustrate the nature and extent of the difficulty.

Last Saturday, boy play on a the run over him in the dead.

From many, if not most of the schools for the deaf and dumb abroad, this class of deaf-mutes is excluded. It cannot be doubted, however, that the State of New-York in providing for the education of such, has determined wisely, as she certainly has generously and benevolently: for though their education will necessarily be imperfect, they will yet make considerable progress and if never able to write correctly, will still return to their homes with consciences enlightened, with a knowledge of duty and with a great amount of useful information on various subjects.

Among these pupils of one year's standing, the committee observed a remarkable instance of memory. On entering the school room in the morning, one of the lads correctly wrote from memory, the whole of a very long passage from the Bible, which had just been explained in the chapel, and three fourths of the words of which, must have been as arbitrary to him as Choctaw or Chinese, to say nothing of the stretch of memory requisite to retain the order and succession of words. It is worthy of inquiry on the part of those competent to judge, whether in the rare instances of this kind which occur, the experiment might not be worth the trial of throwing away, to a good degree, the gradual ascent from difficulty to difficulty, ordinarily necessary, and to trust principally to the miscellaneous gatherings of an iron memory, accompanied with the requisite explanations on the part of the teacher.

On passing to the classes of *two years'* standing, the committee observed a wider range in the use of words, together with the power of composing sentences of more difficult construction. The word, *when*, was given out to test their knowledge of adverbs, and the following were some of the sentences composed without dictation, by the pupils:

When I was eleven years old I came to the Institution and began to learn the manual alphabet and write some easy words.

When Dr. Webster killed Dr. Parkman, he must acknowledge that he killed Dr. Parkman.

When young women are eighteen years old, they get free and must earn their own livings.

These pupils showed, also, a good acquaintance with the nice distinctions of tense, by writing readily such forms as these, either the verb alone or the adverb, alone being given :

I write every day.

I am writing now.

I wrote yesterday.

I have written to-day.

I will write to-morrow.

One of the more promising, two years under instruction, furnished the following composition :

THE SUN.

The sun is a very great body. He is much greater than the earth and all the heavenly bodies. He shines very bright on the earth. The earth, moon and stars serve him. He was created by God. He has no soul. He does not eat or drink. He is not hungry or thirsty. He makes men sweat while they work in fields all day. He is, as called, a king in the middle of the system as a lion. He gives light to the earth, to the planets, and to all the heavenly bodies. The earth moves about the sun once in a year, and moves on its axis once in a day. The sun moves about on his axis once in 25 days. The sun is 800,000 miles in diameter. He is 2,737,500 miles about. We cannot look at the sun, because he is very bright and hurts our eyes. We can look at him through a smoked glass. When it rains the sun shines on the drops of the water and makes a rainbow. Its colors are different. We like to see it.

Even if this be regarded as partially a *memoriter* transcript of what he had read in books, it is certainly of no little interest as showing marked improvement in the understanding of written language.

The improvement noticeable in the pupils who had completed *three years* of study, consisted in an acquaintance with adverbs of time, place and motion, the use of which in all languages is highly idiomatic, and which, though easy to those who hear, constitute no small embarrassment to the deaf and dumb. On the words *as*, *more*, and the relative pronoun *who*, the following sentences were written by different pupils :

I think New-York is *as* populous *as* Paris.

Thomas is *as* nimble *as* a squirrel.

Gen. Scott is *as* tall *as* Mr. Clay.

More than fifty people died of cholera in Ohio.

London is *more* populous than New-York.

An orange is *more* sweet than an apple.

Last Saturday, I saw a boy *who* played on the ground near the East river.

Col. Burr, *who* afterwards Vice-President of United States, murdered Gen. Hamilton at Hoboken.

Other sentences were also written, which showed a familiar acquaintance with such words and phrases as *about*, *which*, *when*, *fortunately*, *as soon as*, *as long as*, &c.

In the class of *four years'* standing, the committee did not find the marked difference between them and a portion at least of those who had been under instruction but three years, in respect to their knowledge of language, which might have been anticipated. Perhaps this might be accounted for by the greater difficulty of abstract nouns, in which this class had been exercised, and perhaps also by the special attention paid to arithmetic and geography, in which they appeared remarkably well.

Several compositions were written by this class respecting their early impressions, from which the two which follow are selected :

Many years ago I met my brother who was not afraid : I was ignorant and I did not know God, Jesus Christ and angels. I did not study my lessons, and I played with my playmates on Sunday. I stole money and other things, and I paid cents to the man. He gave a candy to me and I ate it. I gave candy to my playmates. I was a deaf and dumb boy and my parents pitied me. I talked with my parents by signs somewhat, and my mother and friends walked with me to the Institution. I arrived at the Institution with my mother. John Witschief led me into Mr. Spofford's school-room. I talked with him by signs somewhat, and I looked at the school-room. Mr. Spofford left me in Mr. Benedict's school-room. I was very ignorant, and shook hands with Mr. Benedict. I learned to spell, and I improved. I understood to know God, Jesus Christ and many holy angels, that they are kind to me. When many persons die, the Saviour will save good persons and hate bad persons. He will cast them in a hell, but he will save good persons from the hell. He will live with them in heaven forever, and I love God, Jesus Christ and many holy angels.

CHARLES HENRY LARKIN.

Several years ago I was a very poor girl and resided with my mother and sister in my house. I was penitent to be a very girl. I liked to play with some speaking girls. I saw the large iron hook which hanged in the old house. I recollect that some girls told me that I would be hanged upon the hook. I was so much afraid of hanging that I cried loudly, because I would be hanged. I ran and hid under the stairs. They found me hiding under the stairs and mocked me. I was cross at them. When Mrs. Susan R. Day came to my home, I was a stranger to her and she talked with my mother about me. Mrs. Day found that I was deaf and dumb. Mrs. Day brought me to her house. She took care of me to live in her house. I was more happy to stay in her house than my home. I kindly helped at her house. She always treated me kindly and took care of me. She often gave many new clothes to me. I was very glad that I should be thankful to her for her kindness. I was very glad that I gained many cousins, friends, uncles and aunts. I recollect that my friend Eliza taught me a few words, cat, dog, cow and ox. My friends often taught me my name Charlotte, but I could not write some words on the small slate, but I could spell a few words with my fingers. My friend gave a thin book of the alphabet to me. I learned the letters of the alphabet for the deaf and dumb. Some friends told me that I would go to the Institute. I disliked to go to the Institution. They flattered me that the Institution was very beautiful. Mrs. Day paid money for new things for she would give them to me before I would go to school. Before school, Mrs. Day's husband died. I was very sorry for him, but I hope that her husband went to Heaven. I remember that he gave a new calico dress to me. He was always kind to me. When Mr. L. F. Day brought me to Dr. H. P. Peet, he was cheerful and shook hand with me. I began to learn the book of "Elementary Lesson." I was taught by Mr. Jacob Van Nostrand. In the morning Mr. Bartlett told me to go to the school of Mr. Van Nostrand. I could not find it, but the boy led me to go to the school of Mr. V. N. He made signs. I did not understand his signs, but I soon learn them. I tried to make signs and I tried to learn to read and write and make signs and improve.

CHARLOTTE CONKLIN.

In the classes of *five years'* standing, especially the part most advanced, a perceptible progress was observable, both in respect to their range of thought and their power of expressing their ideas. Specimens of their ability to use language may be found under the heads of Geography, History, and General Information, and in the following compositions, the first of which—a letter of condolence to the mother of a pupil who met with a fatal accident while returning to school—is of affecting interest:

INSTITUTION FOR THE DEAF AND DUMB, }
New-York, Dec. 18th, 1849. }

DEAR MADAM :—

As I am one of the classmates of your son, my teacher advised me to write you a few lines to let you know how deeply we all sympathize with you. Though I am a stranger to you, it gives me much pleasure to inform you concerning your

lovely son, who has been in our class since he first came here. Your interesting letter was received by Dr. Peet, the president of the Institution, and when our teacher read it to us by signs, our hearts were so full of sorrow that the tears rolled down our cheeks. None of my classmates have died since they began to be educated, except your son. He was very late in returning to school, but we did not think that he would be in danger of being killed by accident. One evening when the pupils returned to the Inst from the city, where they had taken pleasure in visiting the great fair, the boys came to the girls' room with a view to visit us. While we were playing and amusing ourselves, we received the sad news that your son was killed by being ran over by a locomotive near Whitehall. Immediately the Institution was filled with great gloom. It pained us very much to think of his death, and we thought that he had better die from sickness than be killed by accident. Poor Orville probably thought of returning to school, of seeing the pupils again and of endeavoring to gain more knowledge. Alas! how very suddenly he was cut off, but I suppose his soul has gone to paradise and his shut ears and mouth are opened. How much happier he is in heaven than when he was on earth! How sweetly he sings with a multitude of angels who are sitting around him. There will no tears run down his cheeks, and he will gain more knowledge and enjoy himself more in looking at the wonderful and beautiful things which are around him. He was a good quiet boy and prayed to God every morning and evening and he trusted in Jesus Christ. You must not be troubled without your beloved son for the hope is cherished by me that you will be much happier to see him again in heaven when you die and how glad will he be to see you saved from going to the abode of the wicked. When I first came to school, I saw that he was a studious boy and always did right and cheerfully obeyed my teacher who was pleased with him and when he gave him good advice, he always did according to it. My teacher feels very sorry that he is no more. I frequently talked with him while at school and he often conversed about you and felt a very strong desire to see you for he had not seen you for four years. He said he would be very glad to go home the next vacation and see all his dear friends and then he would return to school to study harder than he did before. I feel very sorry that he will return no more. My classmates all desire to have me tell you that they feel very sorry for you and that they mourn over the loss of your son. We cherish the hope that we shall meet him again in heaven.

Your friend and well wisher,

E. L.

COMMERCE.

Commerce is of two kinds, foreign and inland. The former is the exchange of commodities which is carried on by vessels between different countries on the globe, and the latter is the trade which is carried on between different parts of the same country. I shall write more particularly relative to foreign commerce. It is one of the greatest sources of profit to a nation, and is extensively engaged in on the principal seas of the globe. It promotes the prosperity, comfort and improvement of a nation. Merchants and sailors are mostly engaged in it. The merchants of the principal cities of the United States, especially those of New-York, own a great many ships which are constantly engaged in commerce. The advantages of commerce are, that it increases the comforts of every community, and enables every man in one

country to procure all the products and intelligence of every other country. It increases the friendship of nations, and thus promotes peace. It causes civilization to prevail¹ among the Heathen. It makes our knowledge grow larger and clearer by the information brought concerning different countries.

Commerce led to the discovery of the Cape of Good Hope and the discovery of America. Zeal in commerce induced many merchants to spend much time and money to discover the Northwest passage. Hudson perished in the attempt to discover it. This passage has since been found, but it is stopped all the year by great mountains of ice. There is to be a ship canal constructed through the Isthmus of Panama, which will be a far greater benefit to commerce. Wheat, cotton and other productions from the United States, are extensively exported to Europe by vessels and goods &c are imported in exchange. Tea is chiefly brought from China, and hardware and many other articles are given in exchange. Commerce was originally introduced into the world by the Ancients. The first European city which rose to eminence in commerce was Venice, which made great profits in the trade. The merchants of this city carried on trade with India via the Mediterranean Sea and the Red Sea. Before the invention of the Mariner's Compass, vessels could not venture far from land, but since the time of that invention, navigation has extensively improved and at the present day multitudes of vessels dot the surface of every sea on the globe. The commerce of the United States, was greatly injured by the English before Madison's war and was suspended till peace was negotiated. From that time the commerce of the U. S. has very greatly advanced and is now prosecuted on a very great scale. Commerce is always injured by hostilities between nations. I hope that there will be no more wars with the U. S. so that the commerce may not be impeded. Within a few years, steam navigation has greatly advanced. A new line of steamships of Collins & Co.'s line between New York and Liverpool, has lately been established, which has given great satisfaction by the speed and comfort of its vessels. It is the first line that ever was made between New York and Liverpool. This gives proof that the commerce of New York has advanced greatly. I can foresee that in a few years commerce will be so extensive that many ships will daily leave every important port for every other. I think that New York, at some future period will be the most commercial city in the world and will possess the most numerous ships.

W. H. M.

N. Y. July 6th 1850.

The class which had nominally been *six years* under instruction, was found to contain a large number of pupils who had really been at the Institution but four or five years. They had been faithfully drilled in the proper construction of sentences; and while some appeared backward, there were several who manifested much activity of mind and great readiness in the use of language. The following compositions are submitted from them:

INTERESTING PLACES ON THE EARTH.

Many places on the surface of the earth have been rendered interesting by the events that have occurred in those places in ancient time and in modern time. We are very much interested to hear, or know what has taken place on the surface of the earth. There are very numerous interesting events that have occurred since the creation of the earth. Yet only about half of the number of these events continue to be remembered with the same places where they have occurred, but the remembrance of the other half has been lost on the earth's surface, and they are not remembered. Good and intelligent persons are very much interested in knowing and observing the remembered places where these events have occurred.

First, then, as to the interesting places in which the events have come to pass on the surface of the earth :

The Garden of Eden was an interesting place. It is supposed that it was in Asia Minor near the head of the Euphrates. It was an interesting place because God cultivated it and arranged the flowers and plants. He made no thistles, nor bad vegetables. He placed Adam and Eve to live happily there without sin. He allowed them to eat any fruit in the garden, but forbade them to eat the fruit of one tree in the middle of Paradise. Yet afterwards Satan took the form of a serpent and climbed up the forbidden tree, and persuaded Eve to go to eat the forbidden fruit. Adam and Eve disobeyed God and were driven away thence by the Angel of God. God then destroyed the garden of Eden. The boundary of this garden cannot be now found in Asia Minor.

Mount Ararat is an interesting place. It is said that it lies in Western Asia between the Black and Caspian Seas. It is interesting to be heard of, because Noah's ark rested on the top of this mountain when the water had abated. When the ark rested, Noah and his family went out of the ark and went down the mountain. He made a sacrifice and praised God. Then God promised Noah that the deluge would again never take place and gave as a token of his promise a beautiful rainbow.

The Nile is an interesting place. It runs through Egypt to the northward and empties into the Mediterranean sea. It is interesting because the mother of Moses hid her little son named Moses in her room, and then his sister M. carried him and lifted him down in a small boat among the bulrushes in this river while the King of Egypt commanded his soldiers to kill all the male Hebrew children under two years of age. The daughter of Pharaoh came to bathe herself in this river, and then found Moses in the boat. His sister stood a short distance to look at Moses lying peacefully in the boat. When the daughter of Pharaoh found him and lifted him up, his sister ran and asked her if she would hire her to nurse him from infancy and childhood to the beginning of youth. Indeed the place in which Moses was hid in the boat in the river Nile, cannot be found. But we think of it with much interest.

The Red Sea is an interesting place. It lies between Africa and Asia. It is interesting because God in the pillar of clouds led the Israelites to pass through the two walls of this sea, that Moses besought God for them and struck this sea with

his rod and immediately divided into two parts. The Israelites were very full of joy and gratitude to God at that time because they had been frequently troubled and oppressed by the Egyptians as the slave-masters had oppressed their slaves. When the most terrible plague rendered the Egyptians willing to allow the Israelites to leave their hard work and go freely, the Israelites left their works and begged the Egyptians to give them costly jewels on account of having spent much time during their labor without having been paid their wages. Then they went with Moses. When they went away, the Egyptians very jealously pursued them. When the Israelites were stopped by the Red Sea, the Egyptians were going to attack them and the Israelites were afraid when the Egyptians came near them. Moses struck the Red Sea and divided it into two parts. The Israelites passed through it and escaped from being pursued by the Egyptians. The Egyptians all perished in this sea when they passed through two walls of this sea.

Mount Sinai is an interesting place. It is in Arabia near the north east coast of the Red Sea. It is interesting because Moses took two tables of stone that God had written on with his finger and gave to him on the top of this mountain. The two tables of stone had been written with the decalogue. Moses walked down from the top of this mountain. When Moses saw the Israelites worshipping the image of the golden calf, he threw the two tables of stone down and broke them into pieces. Afterwards he again went up this mountain and besought God not to punish the Israelites, because they often forgot him. God forgave the Israelites and set them free from being punished. God rewrote the decalogue on the two tables of stone, and gave them to Moses. Moses got them and returned down this mountain. Before he got them, he staid forty days at the top of this mountain and fasted there. He brought the two tables of stone to the Israelites and declared that God was displeased to see them disobey him and he wanted Moses to say to them that they must obey and keep the decalogue entirely.

Mount Nebo was an interesting place. It was situated east of Jordan river. It was interesting because Moses the inspired author of the first five books of the Old Testament died and was buried there by God the Lord of all lords.

Bethlehem is an interesting place. It is in Judea about 10 miles south from Jerusalem. It is interesting because Jesus Christ the Son of God the Creator of the Universe and the Saviour of Mankind was born there.

The river Jordan is an interesting place. It runs southward through the east part of Palestine. It is interesting because many interesting events occurred there in ancient time and Christ the mediator of sinners was baptized by John the Baptist there.

Mount Tabor is an interesting place. It is near the southwest of the lake Genesareth, or sea of Galilee. It is interesting because on it Christ became transfigured before his disciples Peter, John and James his brother and Moses and Elias, or Elijah appeared before him talking with Christ.

Mount Olivet is an interesting place. It lies at the east of Jerusalem at the distance of about 5 miles. It is interesting because Christ sitting on its top talked with his apostles and looked at Jerusalem. And when Christ looked at Jerusalem, he then wept for the Jews and knew that this city would be destroyed by the Romans forty years thence.

The Garden of Gethsemane was an interesting place. It was in Judea. It was interesting, because Christ there kneeled and prayed to God, and his blood dropped down from his head. Christ prayed to his Heavenly Father saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Christ went to his three disciples and found them sleeping and awoke them. Then Christ went again and prayed to God the second time, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Afterwards Judas came and kissed Christ and seized him with his soldiers. They carried Jesus from this garden in the midnight to the chief priests in court waiting for him. His twelve apostles forsook him and fled away as a scattered flock of sheep.

Mount Calvary is a sorrowfully interesting place. It is near Jerusalem. It is interesting because Christ was crucified there between two thieves by the bigoted and cruel Jews. He was nailed to the cross at 9 o'clock and continued six hours there. At noon as he died, the face of the sun hid and made the earth dark. The earthquake shook the earth loudly. The corpses lived again and the curtain of the temple that was privately preserved, was rent into two pieces.

The Holy Sepulchre was a solemnly interesting place. It lay in a garden near Jerusalem. It was interesting because there Christ was buried by Joseph a rich man of Arimathea who begged Pilate to give him the body of Jesus and wrapped him in a clean linen cloth and laid him in a new tomb.

The place where Christ ascended to heaven, is an interesting place. It is called Mount Olivet. Before he began to ascend he commanded his twelve Apostles to go to all the nations and to preach the gospel to all mankind. When he began to finish exhorting his apostles, he ascended from the top of Mount Olivet. He ascended to the sky and immediately the Angels came and appeared before him, and played and sang as they entered heaven with him.

There are many other places on the surface of this World in which interesting events have taken place in time past, but I cannot now describe them.

The landing of Columbus in the New World at the first discovered island named San Salvador, was an interesting place.

The Rock of Plymouth is an interesting place.

Faneuil Hall in Boston was a very deeply interesting place. It is called the "Cradle of Liberty."

The Hall of the Declaration of Independence of the United Colonists at Philadelphia was an enthusiastically interesting place.

The grave of Washington the Father of the United States is a solemnly interesting place.

The place of the Judgment at the last day of this world will be a seriously interesting place.

The place of perpetual happiness in heaven is a very happily interesting one.

I hope that we shall all go into heaven and meet Christ and good angels there and live in everlasting life and everlasting happiness.

CONCERNING THE CONDITION OF THE DUMB.

Many years ago there were many ignorant deaf mutes in all the parts of the world. They had had ignorance all their life. Many people pitied and ill-treated them. They had often made them slaves or servants. In China the parents were or are ashamed of their deaf and dumb children and put them in the dark places and did or do never tell their friends about them. They were or are barbarous and wicked parents. The hearing and speaking people cannot deride or pity the deaf and dumb on account of these facts because in Ancient and Modern time the male Jewish hearing and speaking children were thrown and drowned in the Nile by order of Pharaoh and the massacre of the little boys by command of Herod during the flight of Jesus's parents to Egypt. I need tell more because the people know the other events of the hearing and speaking people. I have often heard that the prudent, wise and benevolent people do not deride the deaf mutes but the silly and respectable people always deride us. Every year the uneducated or disobedient boys deride us while we talk with each other at the streets by making signs. I call them "Green eyed boys." There were no schools formerly for teaching the deaf and dumb by the manual alphabet and signs. There were a few schools in Europe for teaching them to speak. This was not useful. The good Abbe De l'Epee was the inventor of the art of teaching the deaf and dumb through the medium of signs. We are certainly gratified to have had him invent this useful art. He is called "the Father of the deaf mutes." This was the first school in France for the education of the deaf and dumb. Rev. Thomas Gallandet of Hartford Conn intended to be a preacher. One day he met a deaf mute Miss Cogswell. He thought what would he do for the deaf mutes and recollected that there was an institution in France for the Deaf and Dumb. He determined to be a teacher of the deaf mutes. He travelled in Europe but some professors refused to help him learn the system of instructing the Deaf and Dumb. He visited the Royal Institution at Paris, France and learned the art of teaching written language through the medium of signs to the Deaf and Dumb. He came over to America with Mr. Laurent Clerc. He taught Clerc the English language during the voyage from France to America. The State Legislature passed that the American Asylum was built in the year 1816. There are now ten Institutions for the Deaf and Dumb in the Union and the Institution of Flint, Michigan has been founded in the year 1847-8, but it has not been finished building. The deaf mutes are left to be ignorant till 12, or above 12 years of age and then they come here to learn to spell and write. Their improvement continues till the fifth or seventh years. They have short time in learning but the hearing and speaking people have long time for they are not more than 4 years of age when they are sent to school. Their improvement lasts from 4 to 18 or 21 years of age. I think that it is better to teach the deaf mutes to spell and write when their ages are only 4 or 5 years and their improvement continue till 12 years, they may come here to learn more and will help their teachers and they will have very few mistakes. But they were or are not educated while they stay at home and they come here and they learn to study and spell well but they write with many mistakes. Their teachers correct their writing in sentences and they learn and remember them and make their writing better. I know that the deaf mutes who do not try or easily discourage to write or spell the manners of the languages they

cannot do well like the other people. We cannot break the custom of language. We are slaves of the wrong or right language. If we try to learn the phases and rules of language, we will be acquainted with the people's language. Mr. Carlin and some of our most distinguished deaf mutes write excellent like the speaking people. They have got the acquaintance of language by practice and care in reading. I think that *Trying* will make them good habit in reading and writing and learning the conversations which the people write on the paper or their tablets. The deaf mutes in this Institution now write or study better than the former pupils. The course of instruction for the Deaf and Dumb, Part second is very useful to us. If we try to learn the words and manner of language, it will lead us to subdue the difficulties of questions and dry lessons and we will have very few mistakes in writing. When the deaf and dumb leave here they will be alone, what will give them satisfaction? They will gain satisfaction by reading.

The highest class, under instruction *seven years*, afforded abundant evidence of the wisdom of the State in providing, in certain cases, for two years of study, additional to the regular course. In these two years, they had reviewed what before might have been imperfectly understood, had mastered more of the thousand difficulties of language, and acquired a stock of knowledge, which, though still elementary, had placed them above many speaking children of their own age in the district schools. In addition to the knowledge of language exhibited in their compositions on subjects in history, biography, and astronomy, they sustained an examination in *grammar*, the nomenclature and laws of which only bring into formal statement what for years they had been studying. At the same time, by the analysis and reflection it requires, it is highly serviceable as a mental exercise, as well as on account of affording the means of self-correction.

The class being called upon to give examples of the different parts of speech, wrote a number, from which the following are selected as specimens:

Conjunction. Lopez invaded Cuba, *notwithstanding* the weakness of his force.

If my mother would consent, I would be a sailor.

Adverb. Howard was *greatly* beloved for his benevolence to the prisoners.

Verb. William Jones *devoted* himself to the law books.

Interjection. *Oh!* how rapidly has time passed, and now it is vacation.

When I see a poor woman begging victuals, I say *alas!* my sister.

Specimens of composition by this class will be given under their appropriate heads; but the committee cannot leave this

branch of the subject without adverting to the striking benefit derived from the faithful use of the series of books prepared by the President of the Institution, and containing a very full and systematically arranged course of instruction for the deaf and dumb. Whatever may be true in extraordinary cases, it seems now to be settled that if deaf mutes are to be made acquainted with language, the formidable difficulties which its complicated structure and numberless idioms present, must *ordinarily be graduated*, so that like the rounds of a ladder, one difficulty shall furnish a stepping-place for another. To the preparing and perfecting such a work, Dr. Peet has brought the fruits of his long experience, and thus placed in the hands of younger teachers peculiar facilities for the successful instruction of their pupils.

III. ARITHMETIC.—During the first year the pupils begin to write figures and are made acquainted with their powers. They learn also the elementary part of numeration. The pupils two years under instruction we found able to perform with ease sums in addition, subtraction and multiplication, as promptly and correctly as speaking children. The first instance of ability to work problems in long division was met with in pupils of four years standing. It did not appear, so far as could be judged, that the pupils for the first five years obtained any thing more, as a general rule, than a good acquaintance with the four ground rules. Those who had been at the Institution six years showed some knowledge of fractions, while those a year further advanced had paid attention to interest and the rule of three.

If the deaf and dumb labor under peculiar difficulties in the use of numbers it still admits of enquiry whether as an *intellectual discipline*, it may not be as profitable to them as to other children, and whether the power of *fixed application*, rendered necessary for its prosecution may not more than compensate for any apparent loss of time in respect to instruction in language, by enabling them, in the latter branch, to make more rapid progress.*

*Since writing the above I have been happy to find this opinion confirmed by the high authority of Dr. Peet. He says in his note to the second part of the course of instruction, p. 377 : " Next to a knowledge of written language, a knowledge of arithmetic is of the very highest importance in the daily business of life to the deaf.

IV. GEOGRAPHY—Any considerable knowledge of the earth and its inhabitants, must obviously be deferred till the latter part of the course. The committee found, however, that the pupils of two and three years' standing had been allowed by way of relaxation, to spend a short time in the school hours in drawing outline maps. Those which were exhibited were very neatly and prettily done. Accompanied as they have been with suitable explanations on the part of the teacher, they can hardly fail to cultivate a taste for this important branch of knowledge. During the fourth and fifth years the pupils had been taught the names and capitals of various countries, especially of the different States of the Union, together with the names of the principal cities, mountains, &c., on the globe, and gave correct answers to the questions that were put.

On the large maps suspended in the room, they instantly pointed out, at the request of the committee, North America, France, the Mediterranean sea, the Red sea, the city of Lima, &c. In order to ascertain whether they were only learning names, they were requested to tell what France is, and immediately wrote on the slate: "France is a country;" "France is the country of the French." In this branch the pupils of only four years standing appeared more advanced than might have been expected. To the question, "Where is Liberia," they returned the following answers:

Liberia is a colony on the coast of Africa.

Liberia is a colony.

Liberia is on the west coast of the Africa.

Many colored people have gone from the United States.

The highest class had studied Goodrich's National Geography, committing the coarse print to memory, and having had the fine print read and explained to them. Being requested to write what they knew of France, England, the United States, Siberia and Russia, they correctly gave, in general, the boundaries, capi-

mute as to other men. This branch of study has been too much neglected in schools for the deaf and dumb. Besides its great practical utility in after life, it is one of the readiest and best means of accustoming deaf-mutes to abstraction, close reflection and cautious induction, faculties which with them are usually too little developed."

tals, chief cities, productions and characteristics of each of those countries. The following will serve as an example:

Russia is remarkable for being the most extensive and populous empire in Europe, and it consists of the territories in Asia and Africa (America?) Its surface is generally level and the climate is so cold that the soil is not adapted to fertility, but in the southern it is more mild. Various kinds of productions are raised especially hemp is chiefly manufactured and brought to other nations. I wish the Russians would be civilized with freedom and Christianity would penetrate the most degraded and miserable country. The seat of government is St. Petersburg.

V. HISTORY AND BIOGRAPHY.—At the beginning of the fifth year, a manuscript history of the United States, prepared for the deaf and dumb by the president of the Institution, was taken up; followed at a later period by Barber's Elements and Abbott's Kings and Queens. At the examination of the pupils who had been under instruction five years, the following answers were given by different pupils to the question, "What do you know of the settlement of Massachusetts?"

1. Massachusetts was first settled by the Puritans from England.

2. The Puritans came to Massachusetts: there they cleared lands and made their homes and intended to form a freer State. At first they had to live in tents and often suffered from want of provisions, but some years afterwards they increased in prosperity.

3. The Pilgrims first came and settled in Massachusetts. The Puritans fled from England to Massachusetts to live. They had a large congregation at Leyden where they could worship God openly and in peace. John Robinson preached to the Puritans. He was a very good man.

To the question, "Who was Roger Williams?" they returned equally intelligent answers. It will be observed that these varying forms of expression indicate conclusively how little the pupils learn merely by rote. The committee had occasion to observe constantly that the scholars remembered the *facts* which had been taught them, and then expressed them in their own language. To give but one instance more. In the class which had been six years under instruction, the question was asked, "Why did the Spaniards and why the Puritans come to America?" to which the following answers were returned:

1. The Spaniards came to America to search for silver and gold; but the Puritans came to Massachusetts to worship God freely and to teach their children to do right and to obey the law of God and they wished to obtain freedom in thinking about religion.

2. The intention of the Puritans was different from that of the Spaniards. The Puritans left Europe and emigrated to New England in order to get escaped from the persecution of the King of England and they wished to found a good colony.

The highest class wrote extended biographies of Caligula, Tamerlane, William Tell, John Wicliff, Queen Elizabeth, and descriptions of the treason of Arnold and the fall of Montezuma, with a promptness and expedition which few speaking children could have surpassed or even equalled.

VI. ASTRONOMY.—This had been taught in a popular manner, from Mattison's Text Book, to the oldest class. At the examination they gave correct descriptions of the moon, asteroids, tides, &c. To the question, by what are eclipses of the sun caused? the following answers, which may be regarded as specimens of the whole, were given:

1. An eclipse of the sun is caused by the moon passing between the earth and the sun.

2. Eclipses of the sun are caused by her falling into the earth's shadow.

The following description of the sun, written without dictation or assistance, by one of the pupils in the presence of the committee, exhibits a degree of maturity and correctness attained to by only a few of the deaf and dumb. The probability is that the writer was once able to speak, but subsequently lost his hearing:

The sun is the great centre of the solar system—a vast and fiery orb, created by the Almighty in the morn of creation, to cheer the earth and to pour its radiance on the surrounding world. It is 886,000 miles in diameter. Were a tunnel made through its centre & a rail road laid down, it would take at the rate of thirty miles an hour, nearly four years to complete the passage. What a tremendous and fearful body is the sun! He is 1,400,000 times larger than the earth, and 500 times larger than all the solar system put together. It is supposed that the sun revolves around another sun, which is thought to be Alcyone, one of the Pleiades. It would take him eighteen million of years to complete his annual revolution. The sun's central body may also have an orbit & its centre of motion & attraction & so on until we come to the great centre of all—to the throne of God.

VII. GENERAL INFORMATION.—The efforts which had been made to train the pupils to be intelligent men and women, appeared in nothing more striking than in the acquaintance they showed with current events. They had been encouraged not only to

read books from the library, but also the daily newspapers. In addition to this, the teachers of the older classes have taken pains to explain to them the important events transpiring in various quarters of the globe. At the time of the examination, Congress had been engaged in warm debates for a number of weeks on the question of admitting California into the Union, and shortly before the examination was closed, the melancholy news of the unexpected death of the lamented President Taylor arrived. The following questions were answered without hesitation by the older pupils:

Question. What is Congress now engaged about?

Ans. 1. Congress is engaged respecting slavery, California and New-Mexico.

2. Congress has been talking of the slavery since the session. Now they talk of the admission of California and New-Mexico as states into the Union.

3. Congress is now busy about the slaves, because the north wish all the slaves to be set free: but the south wish to have their own slaves to keep them.

Question. What important news has reached the city this morning?

Ans. 1. This morning, the sad news has reached New-York that Gen. Taylor, President of the United States, had breathed his last.

2. This morning we received the news of the death of the President of the United States. He has been sick for only five days. I wish he had lived so that he might perform his duties till the expiration of his Presidency, because he was an excellent President.

Question. Who will now succeed him as President?

Ans. 1. Vice-President Fillmore of New-York will succeed Gen. Taylor.

2. Hon. Mr. Fillmore has succeeded to the President.

The above answers were written by pupils of five years standing, and that which follows by a member of the highest class:

PRESIDENT TAYLOR.

Zachary Taylor, the twelfth President of our glorious republic is no more. He died last evening at 35 minutes past 10 o'clock after an illness of only 5 days. By his death the United States are deprived of an individual who had been spared would have raised our country to a great height. I will now give you a brief sketch of his military career. He was born in Orange Co., Va., in 1790, (not 1784) the son of Richard Taylor. At the age of 18 he became a Lieut. of infantry. During the war with Great Britain in 1812-14, he was entrusted with the command of Fort Harrison and by his gallantry in defending that post was raised to the rank of Brevet Major. At the close of the war, he went home and enjoyed himself in quiet retirement until 1832 when he was ordered to take command of the army in Florida. By almost incredible exertions he triumphed over the wary Seminole

chiefs Jumper and Alligator. In 1840 he was ordered to the southern department and in 1846 was sent to take command of the army on the Rio Grande. On the 8th and 9th of May he fought the memorable battles of Palo Alto and Resaca de la Palma. In the middle of Sept. he captured Monterey and five months after achieved his final and greatest battle at Buena Vista. After the close of the Mexican war he went home to Baton Rouge where he resided until he was chosen to the Presidency. As a soldier, Gen. Taylor was brave and humane—as a patriot he was ever ready to shed his life's blood for the defence of his country and as a President his integrity has known no parallel since the days of the immortal Washington.

VIII. ARTICULATION.—It is well known to those at all familiar with institutions for the deaf and dumb, that among their pupils there are always more or less who once were able to talk, but afterwards in consequence of the loss of hearing, gradually relapsed into partial or total silence. The inquiries set on foot a few years since, in relation to the general introduction of the method of articulation, taught in the German schools, while they proved that such a course of instruction for the majority of deaf-mutes in American institutions is highly inexpedient, as being attended with only partial success, and involving a certain loss in regard to acquaintance with language and solid information; demonstrated with equal certainty the extreme desirableness and the solemn duty of resuscitating and cultivating the knowledge of spoken language, in all those cases in which for want of use it has been apparently, for the most part, forgotten. The same holds true of those, who, in consequence of imperfect hearing, have not fully learned to talk, although they can speak and understand many sentences. Where, too, a special aptitude for the acquisition of spoken language is found to exist, especially if it has been cultivated by parents and friends, as ought always to be done in the family circle where there is any hope of success, there is reason to expect that instruction in articulation and reading on the lip, so far as the time will permit, will reward the efforts expended. The danger in this country, at present, seems to be that we shall underrate the importance of articulation in those cases in which it ought undoubtedly to form a part of the course of instruction, and thus prepare the way at some future time, for a re-action to the contrary extreme. With these convictions, particular attention was paid to those who were represented as promising candidates for this branch of

instruction. The following are all the cases which came to the knowledge of the committee :

1. A young lady, 13 years of age, under instruction one year, who partially possesses the power of hearing. The sentence : " will you go and tell Master Vail to come to me," whispered in her ear, she understood perfectly.

2. A lad, four years under instruction, was reported by his teacher, and the committee judged correctly, as capable of being taught to articulate.

3. Four pupils, five years under instruction, had made some proficiency in articulation and reading on the lips ; enough at least to justify farther efforts, and to awaken regret that their parents had not made more strenuous efforts to teach them to speak.

4. In the class six years under instruction, there were three of this description, viz : one, who lost his hearing only a year since, at the age of fourteen, and who consequently can both read and speak ; another who can partially hear and speak ; and a third who is able to articulate several words distinctly. -

If these pupils had only entered the Institution at the same time, they might easily be formed into a class by themselves. As it is, the mode of turning this aptitude for instruction in articulation and reading on the lips to the best account must be intrusted to the steady watchfulness of a wise philanthropy.

IX. MORALS AND RELIGION.—It was manifest to the committee that the most assiduous attention had been paid to the moral training of the pupils. Entering the Institution as they do, without any definite knowledge of God, and in most cases without even a conception of his existence, and doomed to be deprived through life of the ordinary means of religious instruction, it is of the very highest importance that clear ideas of truth and duty should be early imparted, conscience intelligently developed, and the way of salvation through the Gospel faithfully made known. For the attainment of these ends reliance is placed, first upon the public religious services of the Institution, consist-

ing of morning and evening prayers in the chapel, and two religious discourses on the Sabbath, conducted in the language of signs, and secondly on a thorough course of instruction in the several classes of sacred history, and the doctrines of the Bible and the duties it inculcates. By means of natural signs, made definite and capable of expressing a wide range of thought, in consequence of the contact of mind with mind, it becomes possible to impart a large amount of religious truth to the deaf and dumb, long before they are capable of reading the Scripture or composing any thing beyond the most simple sentences. Accordingly in answer to inquiries, the pupils who had been but one year under instruction replied by signs: "God is every where. He is a spirit and never changes. The soul thinks, remembers, loves, hates. After death the soul is separate from the body." The pupils who were at the end of the second year of study, showed some acquaintance with the history recorded in the Old Testament, replying correctly to questions respecting the life and death of Jacob. On being directed to write what they knew respecting Samson, one of them immediately furnished the following composition:

Samson was the strongest of men. God gave him strength. He had long hair. He laid hold on two main pillars of the house and pulled the house down. Some thousand Philistines were crushed to death. Samson died with the Philistines.

The pupils of three years' standing had finished the "Scripture Lessons," prepared by Dr. Peet, and made the text book up to this time. They were examined in the history of Christ, and exhibited a good degree of knowledge respecting it. In the class four years under instruction, the sermon on the Mount had been carefully taught, and to the manifest profit of the pupils. In the classes above this, the Bible had been the text book: select portions of it committed to memory, and recited as in other schools, by means of question and answer. The question book used is one of the series of Union Questions published by the American Sunday School Union. In answer to the question: "how can we be saved?" the highest class wrote as follows:

By repenting and putting faith in Christ our Lord. We should repent of all our sins, love the Lord with all our heart, and have faith in Jesus Christ.

We must believe in Jesus Christ only, for he came into the world to endure sufferings for us,

The following composition which will illustrate the definition and amount of religious instruction given to the pupils, was furnished by one who belonged to the class six years under instruction.

CHRIST, AND THE SALVATION OF MANKIND.

Christ, the beloved son of God, is the King of all the nations on the earth. He is the supreme being in Heaven. He is regarded by all the good beings in the universe with indescribable respect. He is no doubt the supreme Spiritual One in Heaven, but he humbled himself and became an infant being born of the Virgin Mary, who afterwards became the wife of Joseph. O I am very glad and grateful to Christ indeed on account of his being Our Saviour. He loves all the people in the world, and wishes them to be saved from the place of dark misery. Now he sits in his throne of glorious royalty, seeing the people of this world. The Bible says that he waits for us at present if we resolve to avoid our bad habits, and sins, and put our trust in him and confess our trespasses before the presence of God in order to get salvation thereby and therefore he will be happy to save us from everlasting death. Before his ascension to Heaven, he said to his disciples on the mount of Olives, that he was going to heaven to prepare many mansions for them so that all mankind must be instructed in religion as the disciples preached to them, in intent they will become happy and glorious and prosperous in the presence of God in the Heavenly temple. Before the creation of the earth, Our Adversary Satan was banished by God in consequence of his beginning selfish desire to be more powerful than God and was cast into the place of dark misery. The creation of the earth, the sun, and stars was accomplished, Adam and Eve were brought into the garden of Eden where there was abundance of fruits upon the trees. Its appearance was very beautiful and pleasant. God appointed one of the fruitful trees for his own in the midst of the garden. It is said that it was called "The tree of knowledge of good and evil." God had forbidden Adam and Eve to eat of the tree of knowledge of good and evil, but they might freely eat of every other tree. But some time afterwards Satan came to the earth. He wandered about the world entered the garden and met Adam and Eve who lived happily and innocently there, and whom he envied greatly. He made a determination to lead them into ruin as he was the most powerful enemy of God. He entered a serpent. He climbed up the tree of knowledge of good and evil. When Adam went away from Eve who came nigh to the same tree in which Our cunning adversary sat, salutation to Eve was pronounced by the serpent, who then said to her, "Is it unpleasant for God to see you if you should eat of this tree." Eve made a reply to him that God had commanded her and her husband not to eat thereof and he said to her, if she should eat of it, surely she would die. But Satan was very cunning, and the hateful enemy of God. He said to her that it was not true, but God tried her and her husband whether they would obey his commandments. She was inclined to believe him who said, if she should eat of it, she would be as wise as God and therefore in conse-

quence of disobedience to God by eating of the tree of knowledge of good and evil, Adam and Eve both who had been forbidden to eat thereof before, became unhappy and ashamed of being naked. They hid among thick woods. When they were called by God to stand in his presence and were inquired of concerning their guilt they said to God, they were tempted by Satan to disobey God. From Paradise God drove them away to till the earth with sweat on their faces. Many generations from Adam and Eve were in a condition of great wickedness and violence worshipping idols and doing wrong on account of having lost the knowledge of the true religion of God. It displeased God's eyes, and therefore he made a determination to destroy them all except Noah and his family. After the flood, the world was repopled from the children of Noah. Afterwards they were proud of rich dwelling and buildings and possessions. They were often punished and put to death and their property was cast away into ruins, or was sunk under the ground till the coming of Christ to the earth in the year 4004 from the creation of the earth. A great while before God had promised to Adam and Eve that if they should be sorry for their sins and sacrifice fat and clean animals for their sins in expectation of Christ who was to be sacrificed for those who would repent and believe in God, they would be saved. About 4004 years after the creation of the earth Christ in Heaven sighed in seeing the people on the earth that they were ignorant of God's character and attributes, and wicked and if he should not come to the earth to save all mankind surely they should be cast into the place of misery, for before God had declared that any persons having disobeyed him once, they might never live in eternity, but fall into everlasting death, and then he gave up his glorious crown and robe of royalty and came to the earth. He became an infant. It was supposed that he was the son of Joseph who married Mary, but truly he was the beloved Son of God who was sent to her, and he was the son of Mary. When he was a man of thirty years of age, and after he was baptized by John the Baptist in the river Jordan in Judea, he departed away into the wilderness to be tempted by the Wicked One. He resisted the tempter. Satan Our Adversary tempted Jesus three times at that time, but Christ was not conquered as a subject of the tempter, but said to the Devil, "Get thee hence, thou shouldst worship God" while the devil (indeed a very false speaker,) said to Jesus, "This world is my own kingdom. If thou wilt kneel before me and worship me, I will give that kingdom to thee." O, it was fortunate for Jesus not to do so. He preached to the people and reproved them who despised and broke the decalogue and advised them to keep it. He performed many miracles before the people. He healed them of their disease. At last he was seized by Judas with some wicked Jews and he was put in the court to be judged. Pilate, the Governor of Judea said they might crucify him on the cross. On the third day he rose from the dead and he appeared to his disciples and the people, and conversed with them. Forty days after the resurrection of Christ, he gathered his disciples upon the Mount of Olives. When he was about to ascend to his glorious home beyond the sky, he told them to go abroad over all the world and preach to the inhabitants of all different nations the Gospel. Now He was recovered to his glorious throne before the presence of all the Universe. Since the ascension of Christ to Heaven, he waits for us to have salvation and to obtain immortality in Heaven and to live in happiness if we first repent of our sins and confess them and believe in him. It is easy for us to choose Christ as our Saviour, If we be-

live in Christ with all our hearts, we shall be happy forever. If we do not so surely we shall fail of everlasting life and happiness.

The closing examination of the most advanced class was held in the chapel of the Institution, in the presence of all the pupils, together with a large number of visitors. The occasion was one of extreme interest; for the class which had been the longest period in the Institution, and which in these few years had been raised from the profoundest ignorance to the knowledge of language, science and religion, and prepared to take a part in society as intelligent and useful men and women, the hour of parting had come. No words were uttered, but the tearful eye showed how much was felt. The following valedictory address, written by one of their own number, was delivered in the language of signs, and interpreted by one of the teachers for the benefit of the assembled visitors:

VALEDICTORY.

Now we hold the last exhibition in this chapel in which we, the oldest class have often stood before the slates since we came to school but after this we shall no more appear in this place. Here the people who have often seen us writing for them, shall never observe us again. I hope you have been much delighted with our exhibition and you seem to be gratified to day. You must remember this because when some of you will happen to meet an uneducated deaf mute in the state of N. Y. or elsewhere you may tell his parents to send him to school here. I pray God to have all deaf mutes in this glorious country instructed so that they shall be as happy as other people and that it will help them to walk in the way to Heaven where there are no deafness and dumbness and where we may meet and live forever. See how many have been left uneducated and shall never know the word "Lord." I am very grateful to God for having provided the Inst. for us to be taught to read and write.

To you gentlemen, the Directors of this Inst. we return many thanks and hope you all will take care of the Inst for many years. You appear happy to see us to day. May God bless you all and give you wisdom to make you know how to have the best plans in managing this Inst. We have often seen you at the table with us seeming very much delighted. We shall no more see you here. May God be with you so as to prosper your designs. For all your interest and attention to us we are much obliged to you all Farewell.

My dear President, you have been anxious about instructing us better and better, we all thank you. To day or to morrow some of us take leave of you and shall never be under your government but henceforth we have our own control. Now I wish you to continue to take care of other pupils and I pray God to keep you alive for many years to carry on your good plans respecting the instruction of the deaf

mute. We are sorry that we have sometimes troubled you but hope with the grace of God, we shall never again do so. Will you accept of our sincere thanks for your many acts of kindness and paternal care. We bid you now an affectionate adieu.

To the Professors and Teachers. We shall never forget all your teaching from a letter as, a, b, c, and words to the present time as you have seen what we have written on the slates and if we had, since we came to school, obeyed entirely your direction and order, I know we would have now much more knowledge but we have done and we wish you to tell your pupils to take more care of their time and if they will do as you command them we hope they all will improve much faster than we have. May God watch over and teach you to make your pupils improve rapidly in learning to write and read. When we are separated from you we shall remember your important advice and instruction. We must now bid you beloved Instructors Farewell.

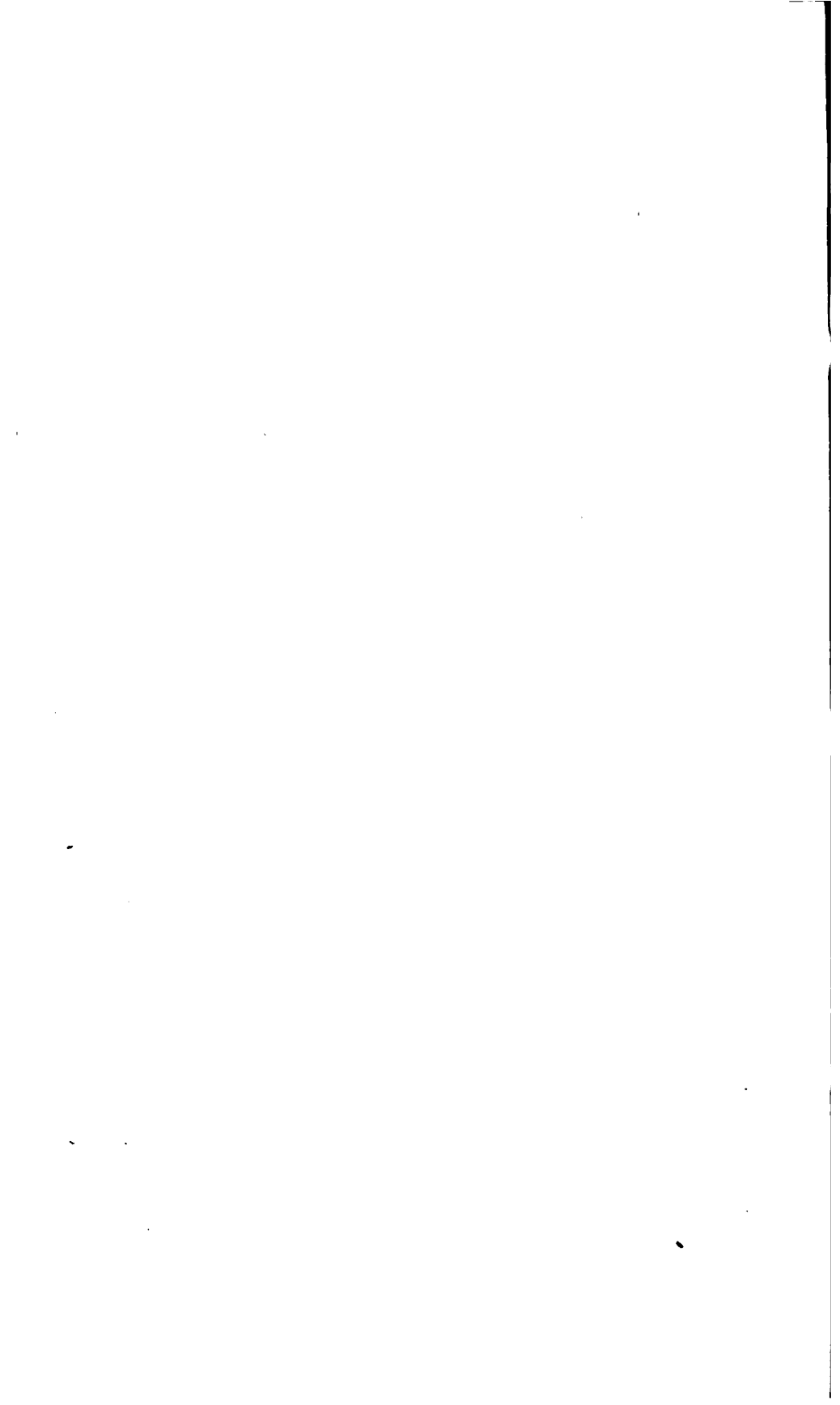
Give me your attention, my dear school mates. We have had much delight in studying with you, working in the shops together, playing with you all on the lawn and talking some about politics and some about news which we read in the papers but soon we shall have no more good conversation yet I hope if we are prepared to die, we shall surely live and converse more happily than we do on the earth. Try to do good to each other and especially be obedient to your teachers, for they often think much about how they can teach you in the best manner. Farewell to you all! Remember our advice with the help of God.

Now my beloved class mates and companions we shall not remain here another week or month or year for we have arrived at the end of our term. What will we do to the Directors President and Instructors for having treated us so very kindly. Let us stand up so as to show our honor and respect to them. I pray God to accompany us in our journey to our homes or other places to some good situations where we can gain our own living. I wish you all to enjoy good health, to get a plenty of property and gain the respect of other people. Especially I desire you to trust in the Lord, love and serve him. May God watch over us and protect us while we live and when we die may we meet again in heaven. Dear class mates, Farewell, Farewell.

With the delivery of printed certificates of good deportment and scholarship to those who had completed the course of study, accompanied with a farewell letter, and an affectionate parting address in the language of signs, by the president, and followed by prayer, the examination was brought to a close, leaving on the minds of the committee a profound conviction of the distinguished ability and faithfulness of the president and instructors, and of the continued success which has attended their labors the past year. All which is respectfully submitted.

GEORGE E. DAY.

Northampton, Mass., Aug. 1, 1850.



PROGRAMME.

HON. CHRISTOPHER MORGAN,
Secretary of State,
REV. WILLIAM ADAMS, D. D.,
SHEPHERD KNAPP, Esq.,
SAMUEL S. HOWLAND, Esq.,
Committee of Examination.

GENTLEMEN—The following schedule, designed to facilitate the task of examination, and also to place on record the ground gone over by each class, exhibits a complete view of the several classes, giving the list of pupils in the class, its standing, and the course of studies pursued during the year. The classes are numbered, the most advanced being designated as the *First Class*; hence the schedule begins in the inverse order, with the least advanced class the eleventh.

The standing, or time of instruction, as given in this programme, is to be understood as the standing of the majority, and in general, as the best part of the class. As might be expected, several of the classes contain pupils who have outstripped the class below, or, from various causes, have fallen behind the class above.

It will be seen that the only text books used, during the first three or four years, are those prepared expressly for the deaf and dumb and which, within a few years, have come into general use in American institutions for this class of learners. In the latter years of the course, text books of history, geography, arithmetic, etc., are used, carefully selected from among the best in use in our common schools. But before coming to the regular teaching of those branches, the pupils acquire many facts in

history and geography, as well as natural history and natural philosophy, by way of illustrations to their lessons in language; and arithmetic, both mental and on the slate, is cultivated for a portion of each day almost from the beginning of the course. The scripture lessons, or selections from the Bible, furnish lessons for Saturday to be committed to memory on the Sabbath.

None of the text books known to us, prepared for children who hear, are as well adapted as we could wish to enter into a course of instruction for the deaf and dumb. The language of some is too puerile, the style of others too difficult. It is considered a great desideratum to have a complete series of text books for the use of our pupils, compiled on a uniform plan, with an especial view to a progressive order in introducing the difficulties of language, and to improving all occasions for bringing in important words and phrases, hitherto unknown, or unfamiliar to our pupils; for with us the teaching of history, or of geography, for instance, is subsequent to the teaching of language. Works of this kind, designed for the more advanced classes of our pupils, will, however, be well adapted to the use of children who hear. Indeed, it has not unfrequently happened, that modes of instruction devised, or books composed with a special view to the case of the deaf and dumb, have furnished valuable suggestions to the teaching of children possessed of all their senses. With these views, the preparation of a history of the United States has been begun, of which the first few chapters have been used in manuscript.

ELEVENTH CLASS.

I. Names.

Males.

James W. Parker,
William H. H. Brewer,
Ferdinand A. Beecher,
Robert G. Harkness,

Females.

Ann Doyle,
Wealthy Woodward,
Adelia Millot,
Fanny L. Freeman,

Males.

Patrick Rowan,
 John Kelly,
 William W. Farnam,
 James Ryer,
 Timothy Weeks,
 Forman Robbins,
 William G. Harrison,
 John Isaac Kipp,
 Peter Housel,
 Charles Coghlin.

Females.

Jane Tanner,
 Jane Samas,
 Mary Jane Wiggins.

*Males, 14,**Females, 7,**Total, 21.**Taught by J. W. CONKLIN.*

II. Standing—One year.

III. Studies.

1. *The alphabet*, both manual and written.

2. "*Elementary Lessons.*" The class have gone over one hundred and twenty-one lessons of this book, embracing a vocabulary of the different parts of speech, the singular and plural of nouns, adjectives in common use, the inflections of the verbs in present, past and future tenses, the use of the prepositions, of the conjunction *and*, and miscellaneous questions and answers.

3. *Penmanship.* Exercises in the use of the crayon and pen.

4. *Denominations of figures* up to five hundred.

5. "*Scripture Lessons,*" to Section V.

TENTH CLASS.

I. Names.

Males.

Gilbert Hicks,
 Sidney Vail,

Females.

Fanny Smith,
 Susan A. Amerman,

Males.

Charles Pitt,
 Abraham A. Barnes,
 William McSweeney,
 Meltile D. Bartlett,
 John Brownell,
 Hiram Dopp.
 Samuel L. Guthrie,
 Alfred Stryker,

Females.

Sarah L. Wiley,
 Eleanor J. Laister,
 Antoinette A. Noyes,
 Mary O'Toole,
 Esther Echerson,
 Lavinia Sherman,
 Sabrinia Keyser,
 Rosena E. Potias,
 Catharine D. Plass,

*Males, 10,**Females, 11,**Total, 21.**Taught by EDWARD PEET.***II. Standing—One year.****III. Studies.**

1. *The alphabet*, both manual and written.

2. "*Elementary Lessons.*" One hundred and eighty lessons have been gone over by the class, embracing, in addition to the subjects mentioned under the head in the preceding class, the tense of the substantive verbs, the definite article, the pronouns, the auxilliary verbs and miscellaneous questions and answers.

3. *Denominations of figures* up to one thousand.

4. *Penmanship.*

5. "*Scripture Lessons,*" to Section IV.

NINTH CLASS.**I. Names.***Males.*

Andrew I. Gardner,
 Thomas H. Nicholas,
 John Kain,

Females.

Adaline M. Hart,
 Dorcas Bailey,
 Martha J. Works,

Males.

Jacobus Emmons,
 Peter Green,
 Leonard Lake,
 William B. Burget,
 John Van Riper Halsey,
 Henry J. Haight.

Males, 9,

Females.

Margaret E. Williams,
 Mary Ross,
 Elizabeth Coghlin,
 Elizabeth Skelly,
 Rhoda McGuire,
 Mary A. Brophy,
 Sarah F. Spicer,
 Joanna Macaulay,
 Gertrude C. Walter.

Females, 12,

Total, 21.

Taught by F. A. SPOFFORD.

II. Standing—Two years.

III. Studies.

1. "*Elementary Lessons.*" Finished from lesson 150 and reviewed, with examples and stories to illustrate the principles of construction contained in the text.

2. *Arithmetic.* Addition, subtraction and multiplication.

3. *Penmanship.* Half an hour exercise three times a week.

4. "*Scripture Lessons,*" to section XI.

EIGHTH CLASS.

I. Names.

Males.

William P. Wright,
 Isaac Van Velsor,
 Edward Hatch,
 Henry Charlon,
 Peter Shuester,
 Joel Andrews,
 James S. Livingston,
 Daniel P. Marcy,
 David Hill.

Males, 9,

Females.

Delia La Barre,
 Mary A. McKinney,
 Margaret Eacker,
 Ellen A. Seaman,
 Harriet M. Robbins,
 Fanny M. Green,
 Emily Mead,
 Helen M. Tompkins,
 Elizabeth Williams,
 Gertrude A. Boughton.

Females, 10,

Total, 19.

Taught by ISAAC H. BENEDICT.

II. Standing—Two years.

III. Studies.

1. "*Elementary Lessons.*" Finished from lesson 169, and reviewed.

2. *Penmanship.*

3. *Composition.* Descriptions of objects, letter-writing, simple narratives, and exercises daily in forming sentences upon given words.

4. *Arithmetic.* Exercises in numeration, addition, subtraction, multiplication and division.

5. "*Scripture Lessons,*" to section XIX, and reviewed.

SEVENTH CLASS.

I. Names.

Males.

Austin M. Wilder,
Nathaniel Barry,
Charles Brown,
David Wilson,
Harrison E. Fitch,
Andrew Paterson,
Francis Karl Hertwick,
Charles Ferris,
Hubbard W. Ross,
Robert McCormack,
John Ryan,
Henry Gravelin,
Peter L. Golden,
Robert Stauring,
Gerard Le Duc.

Males, 15,

Females.

Zeruah D. Wilder,
Fanny Brady,
Catharine B. Wilson,
Louisa A. Warts.

Females, 4,

Total, 19.

Thought by G. C. W. GAMAGE.

II. Standing—Three years.

III. Studies.

1. "*Course of instruction*," Part II. To page 161, embracing number, time, adverbs of place, position, etc., comparison, tenses of verbs, expressing time prior or future to a past time, the construction of the verb *wish* and relative pronouns.

2. *Composition*. Exercises daily in forming sentences on given words and phrases, short narratives and letter-writing.

3. *Arithmetic*. Exercises in addition, subtraction, multiplication and division.

4. "*Scripture Lessons*." Finished from section X, and reviewed.

SIXTH CLASS.

I. Names.

Males.

John Aldridge,
Owen W. Evans,
Simeon T. Garlock,
George W. Graham,
William Litte,
Chauncey Ketcham,
William W. Miles,
Silvanus B. Smith,
Edwin Southwick,
Jaques S. Williamson,
William Works.

Males 11,

Females.

Frances M. Barnes,
Margaret M. Bower,
Charlotte T. Bradford,
Susan Dodge,
Sarah Ireland,
Cornelia A. Lathrop,
Mary J. Mallinson,
Anna M. Perry,
Elizabeth Van Zandt.

Females 9,

Total 20.

Taught by O. W. MORRIS.

II. Standing.—Three Years.

III. Studies.

1. "*Course of Instruction*," Part II. To lesson 115, embracing the same subjects as those enumerated in the preceding class.

2. *Composition*. Examples illustrating the principles in the text-book, questions and answers on the daily lessons, construction of original sentences and letter-writing.

3. *Arithmetic*. Numeration, addition, subtraction, multiplication and division.

4. *Penmanship*.

5. *Drawing*, principally as a relaxation.

6. "*Scripture Lessons*," finished.

FIFTH CLASS.

I. Names.

<i>Males.</i>	<i>Females.</i>	
George Taylor,	Charlotte Conklin,	
Charles O'Hara,	Susan M. Harrison,	
John Witschief,	Elizabeth A. Northup,	
Michael McLaughlin,	Almyra M. Woodford,	
Charles H. Larkin,	Ellen Cassidy,	
James Taylor,	Margaret Abel,	
John James Brown,	Ellen Donovan,	
John Tainter,	Cornelia Anderson,	
John Dinneen,	Catharine Garrett,	
Abraham W. Hennion.	*Phebe Ann Bailey.	
<i>Males 10,</i>	<i>Females 10,</i>	<i>Total 20.</i>
	<i>Taught by J. VAN NOSTRAND.</i>	

*Deceased.

II. Standing.—Four Years.

III. Studies.

1. "*Course of Instruction*," Part II. To lesson 145, embracing in addition to the subjects named in connection with the studies of the preceding classes, interrogation, abstract nouns, their construction, principal use and classification, and the section.

2. *Arithmetic*. Practice in the four fundamental rules. Attainments various.

3. *The Bible*. Christ's sermon on the mount.

4. *Letters and compositions*.

FOURTH CLASS.

I. Names.

Males.

George W. Jobes,
Adelmer Cross,
Thaddeus Williston,
Joseph De Hart,
Theodore Matteson,
Charles W. Parker,
Ozias Getman,
John W. Chandler,
Daniel Hogenkamp.

Males 9,

Females.

Eunice McCoy,
Helen Hunter,
Phebe A. Doty,
Olive Dye,
Rebecca Doty,
Sarah Ann Padmore,
Ann Elizabeth Sharot,
Maryette Hunt,
Phebe Overton,
Eliza A. Palmer,
*Mary McCarty.

Females 11,

Total 20.

Taught by THOMAS GALLAUDET.

*Deceased.

II. Standing.—Five Years.

III. Studies

1. "*Course of Instruction*," Part II to lesson 135, together with several columns in the vocabulary of nouns, and the "Introduction to Geography," in the latter part of the book.

2. "*Manuscript History* of the United States of America." 146 sections.

3. *Emerson's Arithmetic*, Part II. Exercises under the more simple rules.

4. *Compositions*, journal-writing, letters, original sentences on words and phrases, and other exercises calculated to fix in the mind the laws of construction, to be borne in the mind while writing the English language.

5. *Short and familiar Lectures* upon general topics of practical information.

6. *The Bible*. Selected portions of the books of the Old Testament, from Genesis to I. Samuel, inclusive, to be committed to memory ; together with various questions involving an acquaintance with the more prominent facts and doctrines of both the Old and New Testaments.

THIRD CLASS.

I. Names.

Males.

Zachariah McCoy,
John McDonald,
Ahira G. Webster,
William Breg,
Matthew Clark,
N. Denton Wilkins,
William Henry Myers,

Females.

Eleanor Langlois,
Catharine Blauvelt,
Sally Ann Bower,
Margaret Ann Dobbie,
Elizabeth Ann Easton,
Lucinda E. Hills,
Delia A. Eggleston,

Males.

James E. M. Coffin,
Devotion W. Spicer,
George M. Cross.

Males, 10,

Females.

Jane Ann Romeyer,
Mary Casler,
Maria Louisa Bower.

Females, 10,

Total, 20.

Taught by ISAAC LEWIS PEET.

II. Standing.—Five Years.

III. Studies.

1. *Manuscript History of the United States of America*, chapters I—IX.

2. *Geography*. No text book has been used, as such; but instruction on this subject has been confined to a general view of the world, in connection with outline maps. The class are familiar with the names of the countries composing each continent, the names of the United States and their capitals, and the principal rivers, mountains, islands, and capes on the globe.

3. "*Course of Instruction*, Part II." This work, designed to occupy an intermediate portion between the Elementary Part and that heretofore known as Part II., has been pursued with great benefit.

4. *Emerson's National Arithmetic*, Part II., corresponding oral and written exercises in the ground rules.

5. *Composition*. Original sentences, illustrative of principles of construction and the correct use of words occurring in the text books, narratives and facts from natural signs, journal writing, and the development of subjects.

6. *Current History of the Times*. The attention of the class has been called to events as they have been announced in the public prints, and the teacher has endeavored to give a correct general understanding of the position of affairs in the different quarters of the globe.

7. *The Bible*, in connection with the first volume of Union Questions, published by the American Sabbath School Union.
[Assembly, No. 22.] 6

Lessons I—XXXII. The portions of Scripture which were the subjects of each lesson have been committed to memory, and answers written out to the leading questions.

8. *Articulation.* This has been practised with four members of the class, as a means of expressing the language they have acquired since entering the Institution, and has been attended with some success.

SECOND CLASS.

I. Names.

Males.

J. M. Camp,
J. W. Clarkson,
W. Craft,
J. Cross,
G. Driscall,
Z. Garrybrandt,
G. O. Gilbert,
C. M. Grow,
A. K. Harvey,
J. E. Ling,
H. C. Rider,
M. Smith,
J. S. Wells.

Females.

Lucy A. Boughton,
Helen A. Chandler,
Lucy Gilbert,
Augusta Hahn,
Catharine Sullivan.

Males, 13,

Females, 5,

Total, 18.

Taught by D. E. BARTLETT.

II. Standing.

About one-half of the class have been under instruction six years. The remaining part from four to five years, with the exception of one of the boys, who entered the Institution last autumn.

III. Studies.

1. "*Course of Instruction, Part II.,*" from the beginning to page 278.

2. *Manuscript History* of the United States of America, 146 sections.

3. *Arithmetic*. Daily exercises in addition, subtraction, multiplication, and division, with some progress in a knowledge of fractions and the use of compound numbers. The text-book chiefly used has been Emerson's North American Arithmetic, part II.

4. *Composition*. The usual variety of exercises in composition has been continued on subjects connected and not connected with the daily lessons—letter writing, journal writing, &c.

5. *The Bible*. Weekly lessons in connection with S. S. U. questions on select portions of scripture, with occasional exercises in reading the historical parts.

FIRST CLASS.

I. Names.

Males.

Asahel Andrews,
John Thomas Bell,
Edward Columbus Benedict,
Solomon Chapple,
Alvin Henry Cornell,
Jefferson Houston,
George Weed Harrison,
Lawrence Noble Jones,
Philetus Edgar Morehouse,
Robert Jarvis Maitling,
William Henry Rider,
Fletcher Stewart,
Lewis Smith Vail,
Daniel Miller Whitten.

Males, 14,

Females.

Josephine Grace Colvin,
Meribah Cornell,
Matilda Fearon,
Eliza Lighthall,
Silence Taber,
Janette Wallace.

Females, 6,

Total, 20.

Taught by J. ADDISON CARY.

II. Standing—Seven Years.

III. Studies.

1. *History*. Barber's Elements. 244—279 sections committed to memory, with selections from the remainder of the work.

2. "*Course of Instruction*, Part II." The whole examined; portions of it committed to memory, with written exercises.

3. *Geography*, Goodrich's National. All the coarse print committed to memory. The fine print read and explained. Questions on the maps answered. Abstracts of lessons written.

4. *Astronomy*, Mattison's. Selections thoroughly studied. All the principal facts made familiar.

5. *Arithmetic*, Smith's. Fractions, interest, rule of three, and review of preceding rules.

6. *The Bible*. Selections from the Psalms, Proverbs, and the New Testament, as Sabbath lessons.

7. *Biography*. Abbott's Kings and Queens. The substance communicated by signs, and written exercises required by the class. Also, Biographical Sketches, appended to Barber's Elements.

8. *Compositions* on topics suggested by the lessons, journals, letters, conversations, translations from signs, etc.

9. *Miscellaneous*. Reading books from the library, and newspapers; chirography; Griscom's Physiology explained by signs; Sabbath lectures, copied each week, and a daily journal; also, model exercises in conversation, etc.

All which is respectfully submitted.

HARVEY P. PEET, *President*.

Institution for the Deaf and Dumb,
New-York, July 9th, 1850.

PROCEEDINGS
OF THE
FIRST CONVENTION OF AMERICAN INSTRUCTORS
OF THE
DEAF AND DUMB,

Held at the New-York Institution for the Deaf and Dumb: On Wednesday, Thursday and Friday, August 28, 29 and 30,
1850.



PROCEEDINGS.

In pursuance of the following call, a number of the instructors of American Institutions for the DEAF AND DUMB, met in convention on Wednesday, the 28th of August, 1850, at the Institution for the instruction of the Deaf and Dumb, in the city of New-York.

This convention had been called to meet in the same place in August of the previous year, (1849,) but was then postponed, owing to the prevalence of the epidemic. The project, however, was still warmly cherished, and, in the month of March last, new measures were taken for its fulfillment. The circular letters of invitation were re-issued, and in accordance therewith the convention was duly organized, and proceeded to the transaction of the important business brought before it. The sessions continued through three days.

The call issued for the occasion was as follows:

INSTITUTION FOR THE DEAF AND DUMB, }
New-York, June 12th, 1849. }

Dear Sir:—For the information of some who may receive this letter, it is proper to state that, on the 23d of April last, at the request of our associates in the department of instruction in this Institution, a circular was addressed by us to each of the instructors in the American Institutions for the Deaf and Dumb, in respect to holding a convention of the teachers of the deaf and dumb in this country.

Responses to the questions proposed, have been received from forty instructors, connected with nine institutions, including our own, and the sum of their replies is as follows:

All regard such a convention as desirable. A majority of the instructors and the representatives of the greatest number of institutions deem it practicable to hold it the present year, and agree in suggesting that it be held in the month of August, in the city of New-York, and be called, and arrangements made for it, by the signers of the circular above mentioned. All are in favor of extending the invitation to former instructors, and several suggest that the directors and trustees of our institutions be also invited.

In compliance with the wishes thus expressed, the undersigned feel bound to proceed without further delay, to call a convention of the present and former instructors of the deaf and dumb in this country. We also include in the invitation, having no doubt that it will meet the wishes of the instructors generally, and add essentially to the interest and importance of the convention, all the trustees and directors of American Institutions for the Deaf and Dumb, and those State officers on whom is devolved the duty of selecting the beneficiaries of the legislative appropriations for indigent deaf-mutes in their respective States.

In the name of our fellow laborers in the cause of deaf-mute education in this country, the undersigned would, therefore, cordially invite you to attend a convention to meet at the New-York Institution for the Deaf and Dumb, on Wednesday, the 29th day of August next, at ten o'clock A. M.

The exercises will be determined by a committee, to be appointed by the convention. They will probably, as suggested by different instructors, consist of a free interchange of views on topics relating to the deaf and dumb ; discussions, reading of essays and other written communications, reports of committees on subjects assigned, etc. Will you, sir, be so kind as to prepare a paper, on such subject as you may consider appropriate, to be presented by yourself to the convention at that time, or forwarded for their use in case of your absence.

We will, in conclusion, express our earnest desire that you will, if possible, be present at this convention, and we are happy

to add that the Board of Directors of this Institution, having given their hearty concurrence in this call, have authorized the committee of arrangements to offer the hospitalities of the Institution to all the members of the convention.

Very respectfully yours,

HARVEY P. PEET,
DAVID E. BARTLETT,
J. ADDISON CARY.

INSTITUTION FOR THE DEAF AND DUMB, }
New-York, March 9, 1850. }

DEAR SIR,—Circumstances, connected with the state of the public health, rendered it necessary to defer the Convention of Instructors of the deaf and dumb, which was called for the 29th August last. The committee of arrangements, by virtue of authority vested in them, after due advisement, respectfully renew the call for the convention, to assemble on Wednesday, August 28, 1850, at the same hour of the day, the same place, and under the same provisions as are stated in the foregoing circular. The last Wednesday of August is named, because it is in the vacation of nearly all the institutions, and because it is the week following that designated for the great Educational Convention at Philadelphia.

Allow us to express the earnest hope that you will be present at the session of the convention. Your attendance would add much to its respectability, interest and beneficial results. May we not ask this as a favor due to the cause of deaf-mute instruction, the success of which you are laboring to promote?

Requesting the favor of an early reply,

We are, dear sir,

Very respectfully,

Your obedient servants,

H. P. PEET,
D. E. BARTLETT,
J. A. CARY,

Committee of Arrangements.

The meeting was called to order at a few minutes after 10, A. M., by H. P. PEET, LL. D., President of the New-York Institution. Dr. Peet then made some appropriate observations regarding the objects for which the convention had assembled. With the view of perfecting an organization, he begged leave to nominate as temporary chairman, a gentleman deeply interested in the cause of deaf-mute education—Gen. PROSPER M. WETMORE.

Gen. WETMORE was accordingly chosen unanimously. On taking the chair he tendered his acknowledgments, and made some appropriate remarks. He considered the science of deaf-mute instruction of infinite importance, and looked upon it as an era in the history of the cause that this convention had assembled. We here meet, he said, in council, to consult upon measures in which we are all interested, and to seek to advance and give permanence to the efforts in which we are engaged. In conclusion, he invoked the blessings of Heaven on the deliberations of the body.

On motion, Prof. THOS. GALLAUDET, of New-York, was then appointed Secretary *pro tem*.

On motion of Dr. PEET, it was resolved "that the chairman be requested to call upon one of the clergymen present to open the deliberations of this convention with prayer to Almighty God for His blessing."

In compliance with this resolution, the chairman called upon Rev. G. T. BEDELL, rector of the church of the ascension, N. Y.

Whereupon Mr. BEDELL offered the opening prayer.

On motion of Mr. J. S. BROWN, of Indiana, a committee of five, consisting of Messrs. BROWN, OFFICER of Illinois, FANNIN of Georgia, PETTINGILL of Pennsylvania, and CARY of New-York, were appointed to nominate permanent officers of the convention.

The committee then retired.

On motion of Prof. BARTLETT, of New-York, a committee of three delegates was appointed by the chair to receive and ex-

amine the credentials of delegates. The chair appointed Messrs. BARTLETT, E. PEET, and Rev. J. H. PETTINGILL, who proceeded to the performance of their duties.

On motion of Dr. PEET,—

Resolved, That the meetings of this convention be open to the public, and that the usual facilities be afforded to the reporters of the public press.

Dr. PEET then read a letter just received by him from Rev. T. H. GALLAUDET of Hartford, stating that his feeble health rendered him unable to attend the convention. Mr. Gallaudet's letter was as follows :

HARTFORD, August 26th, 1850.

To the President and members of the Convention of teachers and friends of the Deaf and Dumb, to be held in the New-York Institution this week.

GENTLEMEN :—I deeply regret that the state of my health prevents my attending the meeting of your convention. I anticipate from it very important and beneficial results.

May Almighty God, by his spirit of wisdom and grace, so guide your deliberations and doings that great and lasting good may accrue from them to the respective institutions with which you are connected, and to those to whom your arduous and benevolent labors are devoted.

Be pleased, gentlemen, to accept, individually, the expression of my sincere and affectionate regard.

Yours respectfully,

T. H. GALLAUDET.

Letters were also received from Messrs. LEWIS WELD of the Hartford Institution ; H. LOAFBORROW of New-York ; and J. A. AYRES of East Hartford ; Rev. George E. Day of Northampton, Rev. A. B. Lambert of Salem, N. Y., A. B. Hallon, Esq. of the Pennsylvanian Institution, and N. P. Walker, Esq. of South Carolina Institution.

FROM MR. WELD.

AMERICAN ASYLUM, }
Hartford, August 27, 1850. }

To the President of the Convention, &c.,

SIR :—The state of my health and other considerations, involving duty to others as well as myself, will prevent my attendance upon the convention which is to assemble to-morrow at the Institution for the deaf and dumb in New-York. Will you do me the favor to assure the members of the convention of my hearty desire that good to the common cause in which we are engaged may result from their deliberations, and of my regret that circumstances beyond my control forbid my attempting to aid that good cause by meeting with them on this interesting occasion.

I am, sir, most respectfully,

Your obedient servant,

LEWIS WELD.

FROM MR. LOAFBORROW.

New-York, August 28, 1850.

DEAR SIR :—I have deferred to acknowledge the receipt of the circular which you forwarded to me some days since, believing I should be able to attend the convention, but I now find that business arrangements render it impossible for me to do so.

I regret exceedingly that I am unable to attend on so interesting an occasion, for I had anticipated much pleasure in being present and listening to the discussions, etc., of such an assembly.

Respectfully yours,

H. LOAFBORROW.

H. P. Peet, Esq.

FROM MRS. AYRES.

East Hartford, Aug. 27, 1850.

H. P. PEET, ESQ.

DEAR SIR:—It is with no small regret that I find myself unable to be present at the convention about to assemble at your Institution. I regret to lose the pleasant intercourse I had hoped there to enjoy, the profit I had expected to receive, and the privilege of adding my feeble aid toward the furtherance of a cause in which I have a sincere interest.

Allow me to express through you to the convention my sympathy with the objects, my cordial wish that its deliberations may be fruitful in good to those who suffer the calamity of deafness, and my earnest assurance that though necessarily absent, my heart will rejoice in all that is devised and done for the moral, social and intellectual cultivation of the deaf and dumb.

With much respect,

Very truly yours,

J. A. AYRES.

FROM REV. MR. DAY.

Northampton, Aug. 26, 1850.

MY DEAR SIR:—Since meeting you in New Haven, in accordance with the advice of my physician, I have resigned the charge of my pulpit for a couple of months and am endeavoring to study the strictest quiet.

A few days ago I was unfortunate enough to take cold which aggravated my throat difficulty considerably.

You will see from this that I am pretty effectually disabled.

Under the circumstances, therefore, much against my inclination, I am compelled to deny myself the long anticipated pleasure of being present at the Convention. I have delayed coming to this conclusion to the last moment and have only been brought to it by the conviction that no other course lies open before me.

My recovery is sufficiently doubtful at the best: it would be more so should I follow my own inclination and be present at the convention. Trusting that you will have an agreeable and profitable meeting which shall greatly promote the advancement of deaf-mute education,

I remain as ever,

Very respectfully and truly,

Your friend,

GEORGE E. DAY.

FROM REV. MR. LAMBERT.

Salem, Aug. 19, 1850.

MR. H. P. PEET.

DEAR SIR:—Returning on Saturday after an absence of ten days, I found your letter on my table.

It would give me much pleasure to meet with the friends at the time indicated, but I find I must deny myself that pleasure.

Will you present my regards to the teachers and others with whom I am acquainted who may be with you.

Yours very truly,

A. B. LAMBERT.

FROM MR. WALKER.

Cedar Spring Asylum, Aug. 19, 1850.

DEAR SIR:—Long since I received your kind invitation by the hands of Mr. R. C. Springs inviting me to participate in the New-York Convention to be composed of Instructors, Commissioners, &c., for the Deaf and Dumb. I have delayed till the present answering you, thinking it possible that I might attend.

Owing, however, to circumstances over which I have little control, I cannot now attend the convention. Neither have I any suggestions at present to offer to that body, feeling as I do unable to counsel men of more experience in this benevolent enterprise.

I desire that you will forward any information respecting the meeting of the convention, which you may *think important* to me.

Very respectfully

Yours, &c.

N. P. WALKER.

H. P. PEET, ESQ.

The Committee on nominations having returned and reported, through their Chairman, J. S. BROWN, Esq., the following gentlemen were then unanimously elected :

OFFICERS OF THE CONVENTION.

Hon. CHRISTOPHER MORGAN, President.

Rev. W. W. TURNER, Conn.,	}	Vice-Presidents.
Dr. H. P. PEET, N. Y.,		
JOSHUA FOSTER, Pa.,		
J. S. BROWN, Ind.,		
W. D. COOKE, N. C.,		
THOS. OFFICER, Ill.,		
O. P. FANNIN, Geo.,		

L. H. WOODRUFF,	}	Secretaries.
I. LEWIS PEET,		

The report of the Nominating Committee being accepted, the gentlemen named entered upon the performance of the duties assigned them.

Messrs. BROWN and TURNER were requested to wait upon the President to the chair.

Mr. MORGAN then spoke briefly as follows: He appreciated, he said, most sensibly the kindness manifested and the honor conferred upon him in selecting him to preside over the deliberations of this body. The occasion was one of peculiar interest. The great progress already made in the instruction of the deaf and dumb had enlisted a general interest in their behalf; and their cause appealed most strongly to the kindness and sympathy of the community. The deaf and dumb were not themselves inclined to consider the deprivation of their senses at all as a mis-

fortune, though others, in possession of all their faculties, regard it as a great affliction. The liberality of the states, and the beneficence of individuals, with the persevering efforts of devoted teachers, have done much to alleviate their condition. It was not impossible that it was in the power of this Convention, by comparing opinions, stating results and adopting measures, to do yet more for their advancement. He confessed that it was a matter of great astonishment with him that so much had been done for the education of the deaf and dumb. It was almost a mystery how it had been possible to impress upon minds which had no oral language, even the elementary principles of instruction. He trusted the efforts of this occasion would be abundantly blessed, and would greatly advance and improve the condition of the deaf and dumb.

On motion of Dr. PEET, a committee, consisting of one delegate from each state and institution represented in the Convention, was then appointed to consider and report upon the order and form of business.

The Business Committee was accordingly constituted, as follows:

Hon. C. MORGAN, President of the Convention; Dr. PEET of New-York; Mr. FANNIN of Georgia; Mr. BROWN of Indiana; Mr. FOSTER of Pennsylvania; Mr. TURNER of Connecticut; Mr. OFFICER of Illinois; and Mr. COOKE of North Carolina.

On motion of Hon. J. W. BEEKMAN, a committee of five was appointed to draft rules for the government of the Convention. This committee consisted of Messrs. BEEKMAN of N. Y.; STONE of Conn.; FANNIN of Geo.; COOKE of N. C.; and MOIRRS of New-York.

The following resolution was then offered by Dr. PEET, and adopted, viz:

Resolved, That the gentlemen who have come prepared with written articles, present the titles of these articles in writing to the business committee; and in like manner those who have subjects of discussion to propose to the convention, state these in writing to the same committee.

The business committee then retired.

Prof. BARTLETT, from the committee on credentials, presented the following report :

LIST OF DELEGATES PRESENT.

From the American Asylum for the Deaf and Dumb, Hartford, Conn.—Rev. W. W. Turner, Mr. L. H. Woodruff, Mr. Samuel Porter, Mr. Collins Stone, and Mr. W. Whiton.

From the Pennsylvania Inst.—Messrs. J. Foster, Benj. D. Pettingill and J. Mount.

From the Indiana Inst.—Mr. J. S. Brown, Superintendent, and Mr. N. M. Totten.

From the Illinois Inst.—Mr. Thomas Officer, Principal.

From the North Carolina Inst.—Mr. William D. Cooke, Principal.

From the New-York Inst.—H. P. Peet, L.L. D., President of the Inst., and Professors D. E. Bartlett, Rev. J. A. Cary, O. W. Morris, J. Van Nostrand, Thomas Gallaudet, I. L. Peet, E. Peet, F. A. Spofford, and J. H. Benedict ; also, P. M. Wetmore, Esq. 1st. Vice-President of the N. Y. Inst., Hon. James W. Beekman, J. C. Green, Esq., Rev. G. T. Bedell, Israel Russell and Shepherd Knapp, Esqrs, members of the board of directors of the New-York Institution.

Hon. Christopher Morgan, Secretary of the State of New-York, and Superintendent of Common Schools.

Rev. H. N. Brinsmade, D. D., of Newark, N. J., Rev. J. H. Pettingell of Essex, Conn., Messrs. G. H. Loring of Boston, Mass., and G. R. Burnet of N. J., former instructors of the deaf and dumb.

Dr. T. F. King, Superintendent of Public Schools in New Jersey, Mr. H. Hirzel, Principal of the Asylum for the Blind at Lausanne, Switzerland.

On motion, the Report was adopted.

The committee on business now reported, in part, as follows :

[Assembly, No. 22.]

That in addition to the reading of such papers as should be presented, it would be expedient to discuss the following questions :

1. What branches of study should be included in a course of five years' instruction.
2. What branches of study should be included in a course of seven years' instruction.
3. At what age should pupils be admitted to an institution, and what should be the length of the period of their instruction.
4. Obstacles in the way of their improvement.
5. Articulation.
6. Text-books.
7. Trades.
8. Amusements.
9. Library.
10. Methods of teaching grammar, geography, &c.
11. Division of time each day.
12. Government of pupils.
13. Should the sexes be classified together.
14. Support of Institutions.
15. Use of signs.

The committee also recommend that a memoir, prepared by Dr. Peet be read before the convention this morning.

The report of the Committee was accepted.

The convention then listened to a memoir from Dr. H. P. Peet, on the history of deaf-mute instruction. The memoir was as follows :

MEMOIR

ON THE ORIGIN AND EARLY HISTORY OF THE ART
OF INSTRUCTING THE DEAF AND DUMB.

BY HARVEY P. PEET.

The first part of the paper is devoted to a discussion of the
 various methods of determining the rate of reaction. The
 second part is devoted to a discussion of the various
 factors which influence the rate of reaction. The third
 part is devoted to a discussion of the various
 theories of reaction rates. The fourth part is devoted to a
 discussion of the various experimental methods of determining
 the rate of reaction. The fifth part is devoted to a
 discussion of the various theoretical methods of determining
 the rate of reaction.

$$\begin{aligned}
 & \frac{d[A]}{dt} = -k[A]^n \\
 & \int \frac{d[A]}{[A]^n} = -k \int dt \\
 & \frac{1}{1-n} [A]^{1-n} = -kt + C \\
 & \frac{1}{1-n} [A]^{1-n} = -kt + \frac{1}{1-n} [A]_0^{1-n} \\
 & [A]^{1-n} = [A]_0^{1-n} - (1-n)kt \\
 & [A] = [A]_0 \left(1 - (1-n)kt \right)^{\frac{1}{1-n}}
 \end{aligned}$$

The rate of reaction is defined as the change in concentration of a reactant or product per unit time. The rate of reaction can be determined experimentally by measuring the change in concentration of a reactant or product over a period of time. The rate of reaction can also be determined theoretically by using the Arrhenius equation, which relates the rate constant to the activation energy of the reaction.

MEMOIR.

In considering the origin of the art of instructing the deaf and dumb, we are naturally led to inquire what was, in ancient times, the social and intellectual condition of this unfortunate class, and what views were expressed by the learned and wise men of antiquity, concerning the possibility of meliorating their condition.

The notices respecting the deaf and dumb which, with laborious research, have been gleaned from the writings of the ancients, though very slight and imperfect, are not inconsistent with the opinion which we should form *a priori*, that the uneducated deaf and dumb have been in all ages much the same; and hence that the present known characteristics of this class, too many specimens of which are yet to be found, were the characteristics of the deaf-mutes of Judea, of Attica, of ancient Italy.

At the remotest period to which history reaches, as at this day, the ear was the principal organ of communication and of instruction; and articulated words, the instruments of thought. There may, (we need here neither affirm nor deny the theory,) have been a much remoter period, in the infancy of society, of which history can no more preserve the traces than the memory of the individual can preserve the events of his own early infancy; when not only the accumulated experience of generations had not yet become the property of the whole race, and therefore personal experience was almost the sole measure of wisdom and knowledge; but when articulated languages were yet in the early process of formation, and hence gestures were still struggling with words for the preeminence. In such a state of society, it will easily be admitted that the born deaf would be

at no serious disadvantage in the commerce of life ; at none physically and morally, and but little intellectually. But as society advances, the deaf and dumb, remaining stationary, are left at an increasing distance behind. The mode of communication in which they can take no part gradually acquires the monopoly of the commerce of intelligence, just as the best and most convenient port of a country gradually acquires the monopoly of trade. While, to carry out the metaphor, the wealth of a nation is lavished to enlarge, to improve, to ornament the great mart, the neglected one goes to decay.

The præminence which speech, if it did not possess originally, had thus acquired at a period beyond the reach of history or of tradition, as the instrument of thought and of communication among men, and the consequent disuse and neglect by the mass of men of the language of action, left the deaf and dumb without readily available means of intercourse with their fellow men. Thus cut off from the vast stores of knowledge, of which language is the treasury and the vehicle, they stand before us living monuments of that primeval state of ignorance, from which society has been slowly emerging during thousands of years. But we must admit that the consequences of their privation are, in most cases, more serious than the mere negative privation of knowledge. They are, in a great measure, sundered from human sympathy and companionship, deprived of the excitement, the incentives to mental action, the aid and encouragement to continuous thought which children who hear derive from the emulative play and struggle of mind among themselves, and from the notice, the counsels, the example and approbation of their elders. Thus victims, in part, of circumstances, but still more of neglect, the faculties of the uneducated deaf and dumb, however well constituted originally, are dwarfed and distorted in their growth and development. They become stamped as a class with a very marked intellectual and moral inferiority, which, when impressed through early neglect, subsequent instruction cannot, in many cases, wholly remove.

Still we must testify that the judgments passed upon them, not merely by speculative philosophers, but by some very estimable

teachers, who might have been expected to know them intimately, have been both too severe in degree, and much too general in application. In fact, the pictures of the condition of the uneducated deaf and dumb usually drawn, are applicable only to the cases of those who have been neglected and their instinctive efforts to establish a mode of communication with their fellows repelled; whose misfortune it has been to live with the most ignorant, stiff-minded and prejudiced of the human race. We know that many deaf-mutes who were never taught either to speak or to write, but have been blessed with intelligent and kindly disposed companions, have acquired, through their own language of pantomime, a respectable store of knowledge, some activity and sprightliness of intellect, and tact and skill in ordinary matters of domestic or mechanical employment. The most sharp and intelligent of the uninstructed deaf and dumb are, it is true, far inferior to the more intelligent class of those who hear; but it would not be difficult to find uneducated deaf-mutes, who, not merely in manual dexterity, but in judgment in all matters relating to their ordinary employment, in outward decorum of deportment, and even in quickness of observation, are fully equal to the average of the circle in which they move.

Such, we have no reason to doubt, has been the condition of the uninstructed deaf and dumb in ancient as in modern times, (if we except those countries where they are said to have been put to death as soon as their infirmity was known.) Some, no doubt, sunk to a condition little better than idiocy. The great mass showed some unmistakable signs of reason and of intelligence, and could be usefully employed in manual labor. And here and there one possessed, within a small circle of friends, the means of considerable intellectual and social enjoyment. These exceptional cases must, however, have been either rare, or known only to a few. To appreciate the actual intellectual condition of a deaf-mute who is wholly ignorant of our idioms of words, a thorough acquaintance with his own idiom of gestures is necessary; and this acquaintance could have been possessed but by a very small number, perhaps but one or two of his immediate associates. Hence the general belief that the only means of communicating with this class of persons was necessarily vague

and uncertain, and consequently that their instruction and intellectual improvement were utterly hopeless. Lucretius,* in expressing this sentiment, did but express the general sentiment, not merely of the ignorant and unreflecting, but of the wise and learned.

And yet we may well be surprised at the general prevalence of this belief, when we reflect that the cultivation and expansion of their own language of pantomime is all that is necessary to raise the deaf and dumb to the average intellectual and moral level of their race; and recall the testimony of Cicero and Lucian as to the perfection to which the pantomime of the Roman stage had been carried in their times. We are told that "a king from the borders of the Euxine, seeing a pantomime performed at Rome, begged him of Nero to be used as an interpreter with the nations in his neighborhood at home."[†] And it seems incredible that the applicability of this art to the instruction of the deaf and dumb should never have been remarked.

Nor is our surprise diminished by the remarkable case recorded by Pliny,[‡] who, speaking of the most eminent painters of Rome, mentions, "Quintus Pedius, grandson to that Consul Quintus Pedius, who was named in Cæsar's will, co-heir with Augustus." (The elder Pedius was Cæsar's nephew, and cousin to Augustus.) "This young man being a mute from birth, the orator Messale, of whose family he was, through his grandmother, thought that he might be instructed in painting, of which also Augustus, of sacred memory, approved. The young man made great proficiency in that art." Eminence in the art of painting, we need not say, implies a very considerable intellectual development; in this case undoubtedly derived through the language of pantomime, probably in part by frequenting the pantomime of the Roman stage. Other like instances there may have been, which were either never recorded, or the records of which are not in the comparatively small portion of the literature of the ancients which has survived the general wreck.

* To instruct the deaf no art could ever reach,
No care improve them and no wisdom teach.

[†]American Review, vol. III, page 505. Note.

[‡]Hist. Nat. Lib. xxxv, chap. 4.

This is not the place to discuss the origin of those systems of philosophy which led the wisest men of antiquity, with even such instances as that of Pedius before them, to deny the possibility of instructing the deaf and dumb. We need only remark, that their error proceeded from the ancient prejudice that speech is not merely the most convenient, but the exclusive channel and instrument of thought. Upon this was superinduced another error, still more absurd, indeed so absurd that some of the ancients themselves perceived its fallacy, namely, that articulated speech is a gift of nature, instinctive in man as a rational being. We are told that certain ancient kings of Egypt, and of Scythia attempted to ascertain what was the original language of mankind by causing children to be brought up in entire seclusion, supposing that with the development of reason, speech would come, of course. And though Aristotle, and after him, Pliny* distinctly assert that dumbness is a consequence of deafness, and that "there is no person deaf from birth who is not at the same time dumb," we are told that most of the ancient physicians believed dumbness to be not a consequence of deafness, but the effect of a common organic lesion of the lingual and auditory nerves arising as they do from a neighboring origin of the brain,† and the authors of the code of Justinian make special exception in favor of such persons, deaf from birth, "to whom the gift of speech may have been conceded by nature, which indeed," they considerably add, "rarely happens."

Aristotle seems to have been unjustly charged with lending the sanction of his great authority to the prejudices through which the deaf and dumb were thus condemned to irremediable ignorance and degradation. He indeed styles the ear the organ of instruction, and says that, "of all the senses hearing contributes the most to intelligence and knowledge," but according to the *Edinburgh Review* (vol. lxi, p. 409,) this *dictum* was taken apart from the qualifications under which that illustrious thinker advanced the proposition (viz: that this was only by accident, inasmuch as hearing is the sense of sound, and sound contingently

* See Pliny, *Nat. Hist.* x. 69. Pliny, however, proposes distinct remedies for deafness and for dumbness.

† See *Edinburgh Review*, lxi. 409.

the vehicle of thought,) and was alleged to prove, what was in fact the very converse of its true import, that the deaf and dumb are wholly incapable of intellectual instruction; while the dogma of the physicians just cited was held to be conclusive against the possibility of their being taught to articulate.

This dogma of the physicians did but advance a theory to support the general opinion of antiquity formed from the outward phenomena presented by the deaf and dumb. Among the Greeks, the same word ($\kappa\omega\phi\acute{o}\varsigma$) denoting primarily dull of mind (like our dumb) was used both for the deaf and for the dumb. Thus in Mathew ix. 13, the *dumb* spake, and xi. 5, the *deaf* hear, the same word is in the original used in both places.* Experience had shown, as admitted in the code of Justinian that some might be dumb without being deaf, or deaf without being dumb; but in the popular belief and in popular language, the *dumb* as a class were held to be naturally incapable of speech. Indeed, their dumbness was probably regarded as a more striking characteristic than their deafness, since as we know many of them are only partially deaf.

The invention of alphabetic writing which, by presenting a visible language, ought to have made the instruction of the deaf and dumb much easier, in fact made it seem more impracticable. To all who had laboriously learned to read and write through the ear, it seemed impossible to regard written characters otherwise than as the representatives of sounds. Down to the time of the Italian philosopher, Jerome Cardan, it seems never to have occurred to any one that written words might represent ideas directly to those who were ignorant of the sounds of the words. And much after his time, some teachers of the deaf and dumb thought it necessary to teach their pupils to pronounce words, before they considered them able to understand them.

Degerando† supposes that in ancient Egypt and in China, where the written characters represented not words but ideas, the deaf and dumb may have been instructed through the eye, without any person being surprised at it, but we cannot agree with him.

* We are indebted to Prof. Lewis of Union College for this remark.

† Vol. I. p. 13

Besides that the Egyptian hieroglyphics were, in good part, alphabetical characters, we apprehend that neither this mode of writing, nor still less that of the Chinese is, in its elements self-explanatory. To learn either requires particular, often laborious explanation and instruction, which, of course, was given through the voice and ear. The *beginning* of instruction must, therefore, have seemed as impossible for the deaf and dumb in the case of ideological writing, as in the case of alphabetical writing.

The case, therefore, is reduced simply to this: men in general refused to believe, indeed never suspected, that ideas could be clearly and definitely expressed, or even conceived, except in articulate words. To the vulgar, the power of speech seemed the only difference between reasoning beings and animals void of reason. To philosophers, words seemed essential to at least all the higher operations of thought. To theologians, it seemed impossible to receive the faith except through the *literal* word, and impossible for those who were born deaf to receive the word.* With jurists, there was no mode of giving a valid attestation of one's legal acts except in words. Those who had lost the use of the voice, could give that attestation in writing, if able; but the Roman law recognises no possibility of giving a valid assent by signs.

It is worthy of remark, that in the code of Justinian, (the provisions of which have just been referred to,) in making an exception in favor of those deaf-mutes who could write and who might make wills, execute deeds of gift, and other legal instruments, and manumit slaves by writing, under their own hands, while all this was forbidden in the case of the deaf and dumb unable to write, the exception is expressly worded to apply only to those deaf-mutes who were not so from birth. These were supposed capable of learning to write, while in the case of the deaf and dumb from birth no such possibility is admitted.† And

* St. Augustine, in the fourth century, commenting we believe on the words of the apostle, "Faith comes by hearing, and hearing by the word of God," (Rom. x. 17,) remarks that deafness from birth makes faith impossible, since he who is born deaf can neither hear the word nor learn to read it:

"Quod vitium, ipsum impedit fidem; nam surdus natu litteras quibus lectis fidem concipiat, discere non potest."

† See Degerando des Sourds-Muets, i. 25.

yet, as we have remarked, the same legislator believed that, in rare cases, persons born deaf might have received the gift of speech from nature!

We find, then, that of the two great truths on which the instruction of the deaf and dumb rests, that their own language of pantomime, cultivated and improved, is sufficient for all essential purposes of instruction and communication; and that ideas may be attached directly to written words, without the intermediation of sounds; the second was never suspected by the ancients, and the first only recognised at most in the case of a few familiar ideas, except it may have been as a means of recalling ideas already acquired through the use of speech.

If the deaf and dumb were held to be incapable of instruction in the most palmy days of ancient learning, we cannot expect that their condition should be any better during the long night of ignorance and barbarism which succeeded. In fact, the prejudices of the northern nations seem to have been more severe and unjust toward them than those of the Romans. By the latter they were regarded as naturally deficient in intellect; by the former they were, in some cases at least, supposed to belong to a semi-demoniacal race of beings. We are told that the early code of nearly every nation in Europe imposed upon them civil disabilities even more severe than those of the Romans, in some cases depriving them of their natural rights of inheritance, and an express dispensation from the Pope was thought necessary to authorize the marriage of a deaf-mute.*

Still, as in many cases deaf-mutes must have strongly excited the sympathies of superior minds, the mode of imparting to them more or less instruction may have repeatedly been discovered by mere accident. One such case, perhaps only one of several, has within a few years been rescued from oblivion. A passage of the Ecclesiastical History of the venerable Bede (first cited in this connection by the Abbe Carton, of Bruges†) has, of late, excited much attention. Bede is giving an account of some of the many miracles performed by a holy man among the Anglo-Saxons of the seventh century—John, Bishop of Hagulstad, afterward

* *Essai Historique, etc, des Sourds-Muets* par Leon Vaisse. Paris, 1844.

† See Carton's Journal, iii. 72.

known as Saint John of Beverly. This bishop, calling to him a dumb youth on whom he was accustomed to bestow alms, and making the sign of the cross on his tongue, commanded him to repeat the Anglo-Saxon word *gea*, yea, which he did; and afterwards repeated from the bishop's lips, first letters, then syllables, and so on to words and sentences. If we only suppose sufficient patience on the part of the bishop, more than usual aptness in the mute, and a reasonable time for completing the education of his voice, the result is quite natural and credible. To the simple Angles, this cure of the dumb man seemed as much a miracle as the healing, by the same bishop, of the damsel who lay at the point of death from an inflammation which resulted from her being bled on the wrong day of the moon; or of the youth apparently killed by a fall while racing his horse against the bishop's consent. Hence we must expect to find in the account the exaggerations of enthusiastic faith; and instead of wondering that the degree of success should be represented as so complete, and the education of the dumb man as accomplished in a few hours, we ought rather to wonder that the steps of the process have been so distinctly preserved. However small may have been the amount of intellectual improvement in this case, supposing the relation to be founded in fact, we cannot doubt that the happiness of the dumb man was greatly increased. He was at least relieved from the degraded condition to which prejudice doomed those laboring under his infirmity, and made an object of interest, attention, good will, and even reverence.

From this time, no trace of an instructed deaf-mute has been discovered for nearly eight centuries. Rodolph Agricola, (born 1443, died 1485,) a native of Baffle, near Groningen, and one of the most distinguished scholars of his time, is the first who records that a deaf-mute had learned to write. He gives neither name, place nor mode of instruction. He is represented by some to have spoken of this person as a deaf-mute from birth, by others as deaf from infancy, which leaves it somewhat doubtful whether the case was not that of a person who had acquired some knowledge of language before becoming deaf. He, however, speaks of it as almost miraculous,* which he would hardly

*Edinburgh Review, lxi, 410.

have done if it had been one of those cases provided for by Justinian as capable of instruction ; and those who commented on the statement, evidently understood it to refer, at least, to one deaf from so early an age as to make his instruction impossible by ordinary means. Luis Vives, who, half a century later, doubted of the truth of Agricola's relation, did so on no other ground than the apparent impossibility of teaching one who wanted *the organ of instruction*, as Aristotle had styled the ear.

The statement of Agricola found a more candid commentator in the eminent philosopher of Pavia, Jerome Cardan,* and awakened a train of luminous thought, that, if it had been followed out, might have anticipated by many years the invention of the art of which we treat. "The instruction of the deaf and dumb," he remarks,† "is difficult, but it is possible. The deaf-mute can conceive that the word *bread*, for example, as it stands written, represents the object which we point out to him. Just as after having seen any object, we preserve its form in the memory and can draw a resemblance of it, so the deaf-mute can preserve in his mind the forms of the written characters, and can associate them directly with ideas ; for spoken words represent ideas only by convention, and written words can be made to represent ideas by convention." In proof of this he instances the mode of writing in hieroglyphics, and refers to the mimæ of the Romans, to show to how great an extent ideas may be imparted by signs. But after thus hastily sketching the principles on which deaf-mutes might be instructed, he leaves to others the practical application ; and turns aside to pursue some new object of speculation.‡

The five principal instruments of communicating with the deaf, writing, pantomime, the manual alphabet, design and reading on the lips, are none of them of modern invention, and there is reason to suppose that in cases earlier than any known to have been recorded, each may have been used with some degree

*Born 1501, died 1576.

†Degerando I., 306.

‡Cardan was also one of the first, if not the first, to suggest the possibility of the blind learning to read by the touch.

of success in the instruction of one or more deaf-mutes. We will briefly consider each in order.

We can easily conceive that, in a family where letters and parcels were often received addressed to individuals of the family by name, a deaf-mute of very quick parts might soon learn to distinguish the written name of each. And going into a town where names were written over shops, he would learn the names of those which he had occasion to frequent. This ability to learn written words once discovered, it only requires a brother, sister or parent of quick ingenuity and patient kindness to teach him quite an extensive vocabulary. A little more ingenuity and patience would introduce him to adjectives and verbs. In this way, by mere dint of writing in the presence of the objects and of the facts, with occasional explanations by gestures, it is possible in one case in a hundred, to bring the deaf-mute to a tolerable degree of skill in written language. Such cases may have occurred. That recorded by Agricola may have been one. And the earliest known case of an instructed deaf-mute in France, (that of Guibal, Degerando I., 384,) seems to have been another.

Cases there doubtless were, also, in which the intellectual and moral education of a deaf-mute, merely through his own language of signs, was carried to an unusual degree. Spain, in the sixteenth century, produced a second Pedius, a deaf-mute painter, Juan Fernandez Navarette.* This artist, commonly called El Mudo, (the mute,) was highly distinguished in his art, and enjoyed the special favor of Philip the Second. His epitaph, written by Lope de Vega, bears that "Heaven denied him the gift of speech that he might give greater life and eloquence to the works of his pencil, and as he could not speak himself, he made them speak for him."

With such evidence of the native powers of the deaf and dumb before him, we need not wonder that it was a Spaniard, cotemporary with Navarette, who first attempted the regular instruction, (in the higher sense of the word,) of this class of persons.

Though the opinion of Saint Augustine, and of others of the fathers, as to the incompetency of the deaf and dumb to receive

* See Guyot's *Liste Littéraire*, p. 83. Navarette lived 1526—1579.

the faith, was generally entertained by theologians even down to the middle of the last century, there were yet cases in which pious and benevolent priests undertook to instruct deaf-mutes in the doctrines of the Christian religion, and to prepare them for their first communion, by no other means than the language of gestures. The earliest case of this kind we have met with, is that related in the life of the Catholic Saint Francis de Sales.* About the year 1604, he took into his house a deaf-mute youth whose good conduct and ingenuity, not less than his misfortune, had excited his interest and compassion, and succeeded "with incredible labor" in teaching his protégé the doctrines of the church, taught him to confess himself by signs, and admitted him to the communion, which, as his biographer assures us, the deaf and dumb youth never approached without a respect and devotion that were highly edifying. This interesting mute, it is added, did not long survive the bishop, his death being caused by grief for the loss of so good a master.

The task which this Catholic prelate attempted with no other instrument than the language of gestures, had been attempted nearly half a century before, by means of pictures, by a protestant clergyman of Brandenburg, Joachim Pasch,† who died 1578. According to Dr. Neumann, Pasch, though advanced in years, instructed, by the means mentioned, his daughter, who had become deaf at the age of six months. To what degree this labor of parental love was successful, we have no information. We can hardly suppose it possible, by pictures alone, to obtain any very valuable results. But, as an auxiliary of signs, pictures may be a very useful instrument of instruction. We are informed that two centuries later, the Father Vanin in France, renewed the attempt to teach the truths of religion by means of pictures; but he does not seem to have succeeded in giving his pupils ideas either elevated or correct. Such lessons must, however, by furnishing a pleasant occupation for the faculties that would otherwise have lain dormant, greatly have promoted the happiness of the deaf-mutes.

* See *L'Ami des Sourds-Muets*, Journal par Piroux, iv, 52.

† *Der Taubstummen Anstalt Zu Paris*, etc., p. 58-59. Some writers seem to have confounded Joachim Pasch with George Pasch or Paschino, who lived much later.

It is remarkable that the manual alphabet, which now seems to be appropriate if not peculiar to the deaf, should have been well known, at least to the learned and curious, many centuries before the instruction of the deaf and dumb was ever thought of.

The use of a mode of indicating words with the hands and fingers, letter by letter, has been traced to periods of high antiquity. Such a mode of conversing furtively, on forbidden subjects may even have been known in the time of Solomon; so at least we may conjecture from the allusion to those who *speak with the feet and teach with the fingers*, in Proverbs vi. 13. However this may have been, it is certain that the ancient Greeks and Romans had their modes of spelling words on the fingers; some of which have been preserved to us in the little treatise of the venerable Bede.

The manual alphabets handed down to us by Bede were founded on the ancient signs for numbers. The Greeks had, from a very early period, an ingenious and complete system of numeration by arbitrary positions of the hands and fingers. According to Bede, the units up to nine were represented by inflections of the last three fingers of the left hand. To these were added inflections of the thumb and index finger to denote the tens. The same positions which denoted tens on the left hand, being transferred to the right, denoted hundreds, and the positions which marked units on the left, being when seen on the right hand, one place further to the right than the hundreds, now marked as many thousands.* As numbers in all these four places could be presented simultaneously, any number of thousands, hundreds, tens and units, less than ten thousand could be displayed on the hands at once. John Aventine, the Ratisbon editor of Bede's treatise, cites a curious passage of Pliny, (Lib. xxxiv. cap. 7,) in which mention is made of an ancient statue of Janus, the hands of which were sculptured in the positions

*The higher numbers were presented by various positions of the hands with respect to the body. The Greeks were accustomed to compare the favorites of kings to the fingers of the arithmeticians, which in one position denoted thousands and in another mere units. Solon is said to have used this figure.

representing the numbers three hundred fifty and five, the number of days in the lunar year of Numa.

Since among the Greeks, (as indeed among the Hebrews and others eastern nations,) all the letters of the alphabet were regularly used in the notation of numbers, and thus each letter became familiarly associated with some simple number, a people so ingenious would soon discover, that this system of numeration on the fingers, presented an easy mode of spelling words; in fact, a manual alphabet ready made. The evidence of the use, among the ancients, of a manual mode of spelling words, is less abundant and conclusive than that of the use of a manual system of numeration, but the testimony of Bede is explicit that the signs of the latter were also employed for the former purpose. And the uses of such a contrivance instanced by Bede,—to give important hints to one's friends in circumstances that require caution, or to play with the wonder and credulity of others, by pretending to exercise a kind of divination, are so obvious and alluring, that we may reasonably suppose the art to have been often put in practice.

Bede intimates that a mode of secret writing was founded upon these signs. As the Romans did not, like the Greeks, ordinarily associate every letter with a number, they had manual alphabets of their own,* in one of which each letter was denoted by the number of its customary place in the alphabet. Thus, says Bede, "if thou seest thy friend among wily deceivers, and wouldst admonish him to be wary, show him with the fingers, III, I, XX, XIX, V, and I, VII, V; which in the order of the letters denoteth CAUTE AGE, and for greater secrecy, it may be so written," i. e., as we suppose, by writing according to the Roman numeration, the number of the letter instead of the letter itself.

Bonet† mentions on the authority of John Baptist Porta, (*De furtivis litterarum notis*) another ancient sign alphabet, the composition of which reminds us of the early alphabet of the Egyp-

* The plates annexed to the work of Bede give three distinct manual alphabets founded on the signs for numbers; but it is uncertain whether either of them corresponds to any of those used by the ancients. These plates seem rather the work of the editor than of Bede.

† *Reduccion de las letras*, etc. page 123.

tians. It was discovered that each letter of the Roman alphabet could be denoted by touching some part of the body, the name of which began with that letter. Thus, for instance, by touching successively *caput, aurem, renes, tempora, humeros, aurem, guttur, oculum*, the word *Carthago* was indicated.

Leibnitz* informs us, that the monks of certain orders, whose rules forbade the use of the voice, were accustomed to converse by signs; that is by a manual alphabet, and the early writers on the instruction of the deaf and dumb mention several kinds of alphabets as actually in use for the purpose of silent or furtive communications. Not a few have since been devised, which have never been used, or only used by their inventors; for the various combinations of the fingers are almost inexhaustible, and our manual alphabets like our alphabets of the pen, have seemed to many to admit of great improvements.†

The two, which have come into general use in schools for the deaf and dumb, are formed mainly by attempts to imitate with the fingers the outlines of the Romans letters. Though they differ in form from the more ancient manual alphabets which have been described, it is evident that the latter would have answered all the purposes of communicating with the deaf. That they were, in early times, thus used, we have, indeed, no evidence. Still, if the knowledge of this mode of communication was, as there is reason to believe, generally diffused among men of letters, it is highly probable that more than one person who, though deaf from childhood, could still read, had discovered the great utility of the manual alphabet in his own case. That in ancient, as well as in modern times persons were occasionally met with, totally deaf from childhood, but still able to read and write, is evident from the particular exception from the disabilities of the mute from birth, made in favor of this class of persons in the code of Justinian.‡

But though a manual alphabet may have been used by here and there an unknown and unnoticed deaf person in ancient

* See Guyot's *Liste Littéraire*, page 415.

† Paulmier gives an *alphabet gymnastique*. *Le sourd-muet*, p. 280.

‡ As cited in Degerando, I. 25.

Greece, or Italy, it could only have been as a substitute for writing, and by persons already familiar with writing. The invention of the manual alphabet, therefore, was hardly a nearer step than the invention of writing, to the discovery of the art of instructing the deaf and dumb from birth. Yet strange to say, there have been and are persons of intelligence, who imagine the manual alphabet to be every thing in this branch of instruction; and the statue erected within a few years to De l'Epeé, by his native city of Versailles, represents this great man in the act of devoutly thanking heaven for inspiring him to invent the manual alphabet which he himself informs us he derived from the work of Bonet published a century and a half before his time.

It remains to consider the mode of communicating with the deaf by reading on the lips. It is remarkable that, so far as we know, no ancient author has noticed the possibility of distinguishing spoken words by the motions of the speaker's lips. Still we cannot doubt that in all times, there may have been examples, little known, it may be, but not very rare, of persons who, becoming deaf in childhood, had acquired this ability. In every large institution for the deaf and dumb, we meet such cases, and at the earliest periods at which the attention of writers was directed to the subject of the instruction of the deaf and dumb, they found such cases to exist. We may presume, therefore, that like cases occurred long before any one was found to record them.

The earliest instance we recollect is that cited by Degerando, (I. 262,) from Zwinger, who related that Ecolampadius had at Basil a deaf scholar who understood him through the eye. Ecolampadius was a contemporary and coadjutor of Luther, and died of the plague in 1531.

The Italian, John Boniface, in his voluminous treatise on the art of signs, published according to Degerando, in 1616,* also

* Dr. Neumann gives the date of this book Trevians, 1524. (*Die Taubstummen, Anstalt*, etc. p. 64,) and Guyot, (*List. Lit. Philosophe*, p. 402,) gives Vicenza 1661, instead of Vienna, 1616, as Degerando had it; (see his work vol. I. p. 327.) We have no means of deciding which is correct. If as stated in Piraux's *Journal*, (iii. 135) Boniface was born in 1647, the date given by Degerando is likely to be correct.

speaks of a person who could read on the lips. Degerando cites several other instances from writers of the seventeenth century, among which we notice one given on the authority of Waller, not as supposed in Piroux's *Journal*, the English poet Edmund Waller,) who relates (in the *English Philosophical Transactions*) that a brother and sister living in the same town with himself, both deaf from childhood, understood from the movements of the lips, all that was said to them, and answered correctly.* A still more remarkable case is recorded by Bishop Burnet as occurring at Geneva in the latter part of the same century.†

To these instances of deaf persons who could read on the lips, at a period, in some cases, earlier than the first known essays to instruct the deaf and dumb, we may add the testimony of Bonet, whose work published in 1620, we shall presently have occasion to treat of more particularly. Bonet observes (pages 274—277) that "some mutes, without being taught, have acquired the ability to understand by the motions of the lips." This testimony we regard as very important. If, in the time of Bonet there existed in Spain deaf persons who had taught themselves to read on the lips, it is rendered highly probable that such cases were known also in the time of Ponce; and it is very natural that the knowledge of such a case should suggest to an ingenious, philosophical and meditative mind, the means of teaching deaf-mutes from birth to imitate the movements of the vocal organs by which speech is produced. Whether Ponce, like Wallis in England at a later day, began with a pupil who still retained some remnant of speech, we are not informed; but the case of Navarette having afforded illustrious proof that the deaf and dumb are not necessarily deficient in mental capacity, a very few experiments, upon which Ponce may have been put by some happy inspiration of genius; or even, as in the older case recorded by Beda, through mere accident, would have sufficed to open to a master mind a new avenue as well to fame as to high usefulness.

If we indulge in conjecture as to the manner in which Ponce was led to the discovery of the art of teaching the deaf and dumb,

* See *American Annals* i. 44.

† The narrative of Bishop Burnet is repeated in full in the *American Annals of the Deaf and Dumb*, i. 181-2.

it is because, in the utter absence of historical indications, we can only indulge in conjecture. M. Ramon de la Sagra, a distinguished Spanish philanthropist of our own times, supposes that it was the pantomime of the Roman stage that suggested to Ponce the method of instructing the deaf and dumb. Hernandez, another Spaniard, says that Ponce took the idea from the work of Beda.* It is evident that neither of these statements explains how the mind of Ponce was directed to this novel career. At most they but explain how some of the processes of instruction may have been suggested to him.

As Ponce, if not the first teacher of deaf mutes, was certainly the first whose success was so decided as to attract public notice, to silence scepticism, and direct the attention of others to the instruction of the deaf and dumb, it is much to be regretted that the notices of his life and labors which have come down to us are so brief and unsatisfactory. The following sketch, the materials for which we have carefully collated from different independent sources, embraces, we believe, about all that is now known concerning the inventor of the art of teaching the deaf and dumb.

Pedro Ponce de Leon was of a noble family,† and was born in the city of Valladolid, (near the borders of old Castile and Leon,) in the year 1520.‡ All that is known of his personal character and history is, that he entered the order of the Benedictines, in the convent of Sahagun in Leon, but spent the greater part of his life in the convent of the same order at Oña, where he died in August 1584, and where his memory was long held in veneration, as a man of exemplary virtue, as well as of genius and industry.§ The fullest account of his labors, in behalf of the deaf and dumb, is that given by himself|| in an act of foundation for a chapel, executed in 1578, and long afterwards discovered among the archives of the convent of Oña. In this document,

*See Guyot's *Liste Lit. Phil.*, p. 123. Note.

†Huvas y Panduro dedicates his work on the instruction of the deaf and dumb to "His Excellency Don Joachim Laurent Ponce de Leon," a descendant of the family of Pedro Ponce.—See Carton's *Journal*, I, 270, and Guyot's *List. Lit.* p. 6. Note.

‡This date is given on the authority of the Abbe Martin, director of the institution for the deaf and dumb at Besancon, France. Piroux's *Journal*, IV, 113.

§Carton's *Journal*, III, 46, 48.

||*Ibid.*

relating how he acquired the wealth which he devoted to this foundation, namely, by saving from his personal expenses, from gifts of great men of whom he had been testamentary executor, and from pupils whom he had instructed, "with the industry which God has been pleased to give me in this holy house, through the merits of Saint John the Baptist, and of our father Saint Didace," he adds, "I have had pupils who were deaf and dumb from birth, children of great nobles and of distinction, whom I have taught to speak, to read, to write and to keep accounts, to repeat prayers, to serve the mass, to know the doctrines of the Christian religion and to confess themselves *viva voce*. To some I have taught the Latin, to others the Latin and Greek, and to understand Italian. There was one of them who received the orders of priesthood and possessed a benefice, and performed the duties of his office in reciting the breviary. This person and some others acquired natural philosophy and astrology. Another who was heir to a majorate and marquisate, and was to follow the career of arms, in addition to his other studies, as already expressed, was also instructed in all martial exercises, and was a very skilful equestrian. Moreover these deaf-mutes distinguished themselves by their acquaintance with the history of Spain and of foreign nations. They were even skilled in political science and in other branches of knowledge, of which Aristotle believed this class of persons incapable.

This statement should probably be received with considerable allowance; but we have the testimony of at least three cotemporary writers to the labors and success of Ponce. Ambrose Moralez, a Spanish historian, in a work published in 1575, mentions Ponce as one of the most remarkable men of his age, of genius and diligence well nigh incredible. "By a most perfect art of his own invention," says Moralez, "Ponce has taught the dumb to speak." He declares himself a witness of the fact, and cites among the former pupils of Ponce, two brothers and a sister of the constable, (Velasco,) adding that he was then actually engaged in the education of a son of the chief Justice of Arragon, Don Gaspar de Garrea.

Francis Valles, a celebrated Spanish physician and philosopher, mentions Ponce as his friend; and Castaniza, a Benedictine of

the same convent with Ponce, adds his testimony to the labors of the latter.*

We have but very vague indications as to the particular methods used by Ponce. As we have already noted, Ramon de la Sagra intimates that he employed pantomime, and Hernandez that he used a manual alphabet. We know not if these statements are founded on any historical evidence. Bonet, his immediate successor, we know, used both these instruments.

But of the method of Ponce himself we possess no direct information beyond that given by Valles, who says that he first taught his pupils to write the names of objects which he pointed out to them, and then taught them to pronounce the words which they had written. Much to the same purpose is an extract from a letter of one of Ponce's pupils, Don Pedro de Velasco, (brother of the constable; he died at the age of about twenty,) which Morales has preserved. This young man gives this account of the manner in which he was instructed.† "While I was a boy and ignorant, *ut lapis*, I began to write by copying what my teacher had written; and I wrote all the words of the Castilian tongue in a book prepared to that purpose. Hereupon I began, *adjuvante Deo*, to spell, and to utter some syllables and words with all my might, so that the saliva flowed from my mouth abundantly. Then I began to read history, and in ten years read the history of the whole world. Afterwards I learned Latin. And all this was through the great grace of God, without which no mute can exist."

It is with reason estimated by Carton‡ that Ponce must have practised the art at least twenty years to obtain such results with so many pupils. We are authorized then to conclude the labors of Ponce began about the year 1550 or 1555.

It was long believed that Ponce left no account of his processes, or that if he left any, it had been lost. Within a few

* The citations from Valles and Castaniza may be seen at length in Carton's Journal, iii., 36-7, and 41-2. See also Newmann, pp. 60-61.

† Cited by Newmann, Die Taubstummen anstalt Zu Paris, etc., p. 61.

‡ Journal, etc., iii., 67.

years it has been stated,* on the authority of Ramon de la Sagra, that a manuscript of Ponce containing an account of his method of instruction had been found in the convent of Oña. This statement remains to be verified. Perhaps the discovered manuscript was merely the act of foundation which we have already cited.

To Ponce succeeded Juan Pablo Bonet, the author of the earliest published treatise on the art. *The Reduction of Letters and art of teaching the Dumb to speak* which appeared at Madrid in 1620.†

Bonet, as we learn from documents prefixed to his book, was a native of Arragon. In his title page he styles himself "varlet servant of his majesty, attached to the suit of the captain-general of the artillery, and secretary of the constable of Castile." He makes no mention of the previous labors of Ponce, but intimates that he himself was the inventor of his art. Urged, he says in his preface, by sentiments of zeal and affection to the family of the constable, to which he owed so many obligations, he undertook the instruction of the brother of that nobleman, who had become deaf at the age of two years, and whose mother, "the dutchess had spared no expense and taken infinite pains to seek remedies for his misfortune. "I began," says Bonet, "to make a special study of the case, contemplating, examining and turning the matter every way to seek means of supplying the deficiencies of one sense through the remaining senses."

As the book of Bonet is very rare and the analysis given by Degerando‡ is too brief and incomplete to give a correct idea of it, we have thought that a more extended analysis might gratify those who are curious to know the state of the art at that very early period of its history.

The work of Bonet is divided into two books. The first entitled "Reduction of Letters," is devoted to a diffuse and some-

* Carton's Journal, II., 128. Guyot's Liste Lit., 123, note. Piroux's Journal, I., 137-8.

† *Reduccion de las letras, y arte para enseñar a ablar los mudos*, por Juan Pablo Bonet, etc., Madrid, 1620. According to Guyot, Bonet died about 1629. Liste Lit., p. 2.

‡ *De l'Education des sourds-muets*, Vol. I, p. 311, and on.

what pedantic dissertation upon the letters of the alphabet, occupying more than a hundred pages, treating of the invention of the alphabet, (not forgetting the rival claims of the Hebrews, Egyptians and Phenicians, nor the two pillars on which the children of Seth engraved their inventions and discoveries;) the sounds of each letter, their uses in abbreviations and in the notation of numbers, and in short all that could be said about letters by the most prolix grammarian; with a long array of citations from ancient grammarians and historians.

An example or two may serve as a specimen of this part of the work. A whole chapter (the 11th,) is devoted to the consideration and explanation of a fanciful etymology of the word letter "*Littera dicta quasi ligitera, eo quod quasi legentibus iter ad legendum ostendit; a lego et iter;*" for which the authority of eight ancient grammarians is cited. And in treating of each letter, the writer seeks resemblances, often singularly far fetched between the form of the Roman letter and the positions of the vocal organs in its pronunciation.

The only point in this first book which seems to us to have any special reference to the art of teaching the dumb to speak (there is evidently nothing in it that has any reference to the mode of teaching them the meaning of words,) is the proposal to teach children to read by learning the *sounds* of the letters instead of their names. By the *Reduction of Letters*, indeed seems to have been intended the reducing of *be* to *b*, *hache* to *h*, *equix* (so the Castilians name it,) to *x*, etc. In other words, the experience of Bonet in teaching deaf-mutes to articulate had suggested to him, (as the like experience did many years later to Heinicke,) the method of teaching children to read now called the *phonic* method, by teaching the sounds of the letters instead of their names.* Bonet, however, was not the first who proposed this method for children who hear, though he was probably ignorant, that as early as 1534, a German teacher, Valentine Ickel-

*See Mr. Mann's Report on the schools of Germany. See also Mr. Day's Report, p. 129.

samer, had published* the true way to learn to read in the shortest time; of which this principle was the basis.

Bonet justly observes, that the time spent in teaching a child to repeat the names of the letters is for most of the letters entirely wasted, or worse than wasted, since when he has learned to name, for instance, the letters m and e, if you show them joined together, they will represent to him not *me*, but *emee*. He affirms that by his method a child might be taught to read in ten or twelve days, whereas by the common method, this first and most essential part of instruction consumes a great deal of time. Eminently just as are these views, such is the force of prejudice and habit, that now, after the lapse of more than two centuries, the principle proposed by Bonet has hardly began to be received by the most enlightened teachers.

Of the second book, the "Art of teaching the dumb to speak," the first seven chapters only in strictness correspond to the title, the rest of the book being chiefly occupied with a course of instruction in the Spanish language.

In the first chapter, our author explains that mutes are, for the most part, dumb only because deaf. When the dumbness proceeds from defects in the vocal apparatus, it is beyond the reach of his art; but dumbness which is only a consequence of deafness may be remedied. As, however, the organs of speech like the other members of the body, lose their pliancy and muscular power by long disuse, he counsels to begin the instruction of a deaf-mute as early as six or eight years. He seems to admit that a later period would offer no inconvenience if we were to look only to the capability of receiving intellectual instruction.

In the second chapter, he proposes to show that there can be no other method of teaching the dumb to speak besides that given in his book. "When there is no impediment in the tongue all is reduced to the want of hearing. This some have attempted to remedy by taking the mute into valleys where the voice is more sonorous, and shouting in their ears with such violence that the blood is forced from their mouths. Sometimes they are

*Preface to Mr. Venus "Leesebucklein," Vienna, 1833.

put into casks in which the voice booms and reverberates. These violent measures are by no means to the purpose. If the voice reaches them, it is but as a confused noise, in which they cannot perceive any distinction of articulations. Some surer method should, therefore, be chosen, and there is none other except this *art*, which is so conformable to the teaching of nature that have the art and the nature seem one, for the demonstrative actions (language of gestures) are the natural language. As a proof of which, when mutes happen to meet who never saw each other before, they can understand each other, using the same signs."

This passage has seemed to us worthy of being cited at length. Besides the curious information it gives as to the popular remedies employed two centuries and a half ago, in cases of dumbness, (remedies suggested probably by the cases of some who were only partially deaf,) it seems to throw some light on the origin of the art, and to confirm the statement of Mr. Ramon de la Sagra, that the possibility of instructing the deaf and dumb was suggested to Ponce by the perfection to which the language of pantomime was cultivated on the Roman stage. Though we find comparative little mention of the language of action in Bonet's book, what is said of it is sufficient to show that it was with him an important instrument of instruction.

Speaking of a natural language, our author cites from Herodotus of Halicarnassus the famous experiment of Psammatichus, King of Egypt, who thought he had proved that the Phrygian was the original language of mankind, because two children—whom he caused to be brought up in a desert by a shepherd, who took particular care never to speak in their hearing—when brought before the king at four years old, uttered several times the word *beccus*, which in Phrygian signifies *breua*.^{*} Bonet rationally supposes that these children merely imitated the bleating of the sheep among which they were reared, thus producing a sound resembling the word *beccus*, and argues that the case of the deaf and dumb sufficiently proves that whatever might have been the

* This famous passage has been cited in an endless variety of forms. According to some, the children were brought up by dumb persons. According to others, the word *beccus* or *bec* is Phenician instead of Phrygian. As Bonet refers to the passage of Herodotus (lib. 2) as if he had examined it, we presume his version is likely to be the correct one.

original language of mankind, children never speak a language from the promptings of nature alone, learning evidently by imitation. From the pains which he takes to argue this and other points, now admitted as axioms, our author appears to have been, in the general correctness of his views, much in advance of his age.

In the third chapter, Bonet remarks that the want of hearing is to be supplied by sight; that deaf-mutes are very quick and expert in apprehending whatever is addressed to the eye; that they can learn to pronounce the letters when these are reduced, as is done in the first book, to their simple sounds, by observing the positions of the vocal organs, and thus learn to read *viva voce*. But in order that they may have a more familiar knowledge of each letter, and know certainly which is intended, he proposes first to teach them a manual alphabet. The *Abecedaris demonstrativo*, of which he gives a representation remarkably well engraved, is in about two-thirds of its letters identical with the manual alphabet adopted by the Abbe de l'Epée and now in use in the French and American schools; and in none of the remaining letters, except the *d* and the *r*, is there any essential difference. Bonet does not claim the merit of originating the idea of a manual alphabet. He observes, that various modes of representing letters and numbers with the hands and other parts of the body were used by the ancients, as John Baptist Porta relates in his book, "*De Furtivis Literarum*." We are even left in doubt whether the alphabet given by himself, which, as we have seen, differs essentially from those known to have been used by the ancients, was of his own invention or adopted by him ready made. The fourth chapter completes the account of the manual alphabet by explaining the motions which are necessary for the *z*, the *j*, the bar which the Spaniards put over the *ñ*, etc.

The teaching of articulation occupies the fifth and sixth chapters, in the latter part of which our author gives concise but accurate descriptions of the positions and movements of the vocal organs in the pronunciation of each letter of the Castilian alphabet.*

* As might be expected, those who first heard of the art of teaching the dumb to speak suffered their imaginations to run away with them. The Frey Miguel

The teaching of articulation, he observes, requires great pains and attention. The teacher must put himself in a clear light, and adjust himself so that the interior of his mouth may be visible to the pupil. He should begin with the vowels, these being the easiest; and he must exercise great patience. If, after several efforts, the pupil fails to make the proper sound, leave that letter for the present to try others. Instead of putting the fingers in the pupil's mouth to place his tongue in the proper position, Bonet counsels to provide an artificial tongue of leather, which he could readily mould before the pupil's eye in the required forms. (He afterwards advises to form a tongue of paper, to exhibit more readily the vibrations of the tongue which are produced in sounding the letter *r*.) Before pronouncing a letter, he would always exhibit its manual sign; in this respect his practice was very different from that of the modern German teachers, who reject the use of the manual alphabet altogether.

The seventh chapter treats of combining letters in syllables and words. The pupil having learned to articulate all the letters singly, is taught to read syllables of two letters and so proceeds to syllables of three and four letter. Though it is best to teach him to pronounce first the names of familiar objects, Bonet, (erroneously we think,) considered it of little consequence, if, at the beginning, the pupil does not understand what he reads. The object is to lead him to read in a manner intelligible to those who can hear him, though he himself knows not what he is reading about. The pupil knowing how to read writing and to use the manual alphabet, the next step is, teach the meaning of words. As we have already observed a course of instruction in the Castilian language occupies the remainder of the book.

In the eighth chapter, our author, anticipating a question which has been somewhat recently discussed, remarks that the deaf-mute being unable to learn his mother tongue in the same way in which children learn it, namely: by listening to what is spoken in their presence, it becomes necessary to teach him by a regular method.

Beltran compares Bonet's processes for teaching the dumb to speak with those used by Demosthenes to correct defects in his utterance; and anticipates that the deaf and dumb will become Demosthenes in eloquence!!

“The parts of speech, though some grammarians enumerate ten or eleven, may for the purpose of this art, be reduced, as several grammarians have done, to three, which is the number in the Arabic and other oriental languages, namely: the noun, the verb and the conjunction. The first including all words which involve gender and number, the second all that are varied for person, tense and number, (our author says nothing of *moods*,) and the third all words which have no grammatical changes of termination.”

In the ninth chapter, he treats of the mode of explaining the meaning of nouns. These he divides into two classes, the first class representing real objects, which require merely to be pointed out; (we do not observe that any particular mention is made of signs, to call these objects,) but in their absence it is probable such signs were used, and the second class representing objects which have no real existence, (i. e. abstract nouns.) The meaning of these is to be taught by pantomime. It would, says our author, be an endless task to describe the signs to be made for every such word. The choice of such signs must be left to the judgment of the master. Those words that express the truths of religion require, from the infinite importance of the subject, a very particular degree of care and attention. To teach the meaning of the names of passions and emotions, the mute may be placed in circumstances to excite those passions.

The tenth chapter treats of the conjunction, comprehending under this appellation also the preposition, adverb and interjection. We may well be surprised that our author should treat of the conjunction before the verb, and even at a stage of instruction at which the pupil seems not to have learned a single verb, for though he assigns as his reason, that the verb on account of its numerous variations and dependent words should be reserved to the last, yet, as he proposes no signs for the conjunctions, seeming to refer the teaching of their value in discourse wholly to usage, the pupils could not possibly have the remotest idea of the meaning of the greater number of this class of words before coming to the verbs. If the copious list of the words classed as conjunctions, given in this chapter, was designed to be committed

to memory, the pupil's memory must have been grievously burdened with as yet unintelligible and useless words.

The eleventh chapter treats of the genders of nouns, as marked by the demonstrative words corresponding to *the*, *this* and *that*, the differences of meaning between which are explained, and their variations for gender and number given. As there is no mention made of manual signs for gender or number, it seems that these distinctions were to be learned merely by language, applying the article *el*, or *la*, *los*, or *las* to each noun.

In the twelfth chapter, after remarking on the arbitrary nature of the grammatical distinction of gender, as used in most language, our author repeats from a Castilian dictionary, the rules and exceptions for determining the genders of nouns by their terminations, and explains how the mute is to be made to remark the difference of terminations. When he is well practiced in joining the proper article to each noun, the teacher gives erroneous examples for the pupil to correct. The thirteenth chapter gives the rules for forming the plurals of nouns.

The next sixty pages, from page 195 to 255, are devoted to the verb. The numbering of the chapters in this part of the book is very confused. The verb is to be distinguished by its termination, by its being joined with the personal pronouns, (now first mentioned,) and by its signifying an action passing, past or future. To save the immense labor of learning the variations of each verb separately, they are reduced to two classes, and the pupil commits to memory the variations of the verb selected as the type of its class.

In the fourteenth chapter, (which should have been numbered the fifteenth,) treating of the tenses of the verbs, is the only instance we have discovered of a description of signs. Tenses being classed as present, past or future, (without noticing the difference of moods,) the signs for these three relations of time are given, and do not differ materially from those used in all schools for the deaf and dumb to this day.

The pupil is to be made to remark the succession of day and night; he is taught the days of the weeks; and finally the words

to-day, yesterday, to-morrow, as representatives of the present, past and future. The sign for the first is the action of indicating some present object, of the second, pointing over the shoulder, of the third, throwing the hand forward in an arch. The difference between the *persons* of verbs is to be shown by scenes performed in pantomime, very much as all teachers practice it.

To these meagre explanations of the manner of making the verbs intelligible to a mute, succeed the conjugation of verbs in the Castilian language with copious lists of verbs arranged according to their conjugations, and the irregularities of certain verbs, the whole occupying a considerable portion of the book.

The twentieth chapter treats of numbers which are given both cardinal and ordinal in words and figures to one hundred. The pupil should learn to count with real objects. Nothing is said of manual signs for numbers. When the pupil has required the ability to speak well and understand what is said to him, his knowledge of numbers may be further extended and he may be taught the rules of arithmetic.

The twenty-second chapter treats of the means of teaching the mute to understand the meaning of words in discourse, as questions, answers and narratives. If our author, in practice, reserved this essential part of instruction to this late period of the course, his method must have been very cumbrous and tardy if not uncertain in its results. The means, however, here given for explaining language by usage, are remarkably well conceived. He advises to question the mute every evening as to what he has done during the day, and those who know what he has been doing should aid him to answer, when at a loss. All the forms of interrogation in the language are to be made familiar by usage in appropriate circumstances; the questions are to be gradually extended to times more remotely past and to the future. We know that by the practice of these and similar rules, a teacher living constantly with his pupil and having only one or two to occupy his attention, will seldom fail to produce valuable results even with the most incomplete and unsatisfactory system of instruction.

In the twenty-third and last chapter, our author advises to select the easiest and simplest books for the use of the pupil, and to aid him by explaining the meaning whenever he is at a loss. Practice him, also, in writing and in answering written questions, pointing out his mistakes. These exercises the teacher will vary and extend at his discretion, and according to the increasing capacity of his pupil.

“As to reading on the lips, (says Bonet,) it is not necessary to teach it formally; and it is impossible to give any certain rules, since most of the motions are made in the interior of the mouth, and in conversing in the ordinary tone, we do not open the mouth sufficiently to show these motions, which yet it is necessary to see in order to read the words, since these motions serve as letters for the mute. But to open the mouth sufficiently to show these motions would produce most disagreeable contortions. This part of the instruction must, therefore, be left to the pupil's own ingenuity and observation. The deaf-mutes who have attained to this faculty, have done so without being taught, necessity having taught them; neither can the master, who is unable to read on the lips himself, teach the pupil to do that which he himself cannot do.”

“Some mutes come to understand what is spoken to them by making out some of the words and guessing at the rest from the circumstances of time and place, and from the actions of those who speak. In this way necessity makes the mute his own teacher and by close and great attention, some have acquired the faculty without instruction.” This last remark doubtless refers to cases of persons who having become deaf by accident have by close attention, acquired the faculty of reading on the lips to an extraordinary degree. Such cases as we have already observed, must have occurred in all times and probably first suggested the possibility of a deaf-mute's learning to speak through the eye. It is proper to add that few deaf-mutes from birth can learn to distinguish on the lips more than a few strongly marked words.

Our author, in conformity with the views, we have just cited, disclaims any merit to himself from any ability his pupils might

acquire in reading on the lips, but seems by the tenor of his remarks to imply that other teachers in his day were less candid and endeavored to appropriate to themselves the credit justly due to their pupils for this acquisition. "The instruction, says Bonet, of a deaf-mute in speaking, reading, writing and arithmetic is enough to do honor to the ability and industry of his master without the latter arrogating to himself the honor due to the sharpness of his pupil's observation." He adds in passing the remark that where the senses of sight and hearing are both wanting, success in teaching such a person would be quite miraculous. He does not inform us whether any such case of accumulated misfortune was actually known to have occurred, or whether he spoke of it as pure supposition.

Bonet concludes by observing that he has said enough to show how the mute can be put in the way of learning all languages and sciences, by putting him in possession of the language of his countrymen. He adds, however, to his conclusion, a remark on teaching penmanship, reducing the forms of letters to three elements as seen in the *l*, the *m* and the *o*.*

In this analysis we have faithfully endeavored to preserve all the leading features of Bonet's work, so as to show both its merits and its defects; and it must be confessed that, considering the early period at which he wrote, his views are, for the most part remarkably correct, and the course of instruction which he marks out, though little adapted for a numerous school, might in the hands of an able private teacher produce, if perseveringly pursued, and with subjects of good capacity, results not inferior to those ascribed to the labors of Ponce.

We have all heard of the narrative of Sir Kenelm Digby who attended Charles I. (while Prince of Wales) in his romantic journey into Spain in 1623. Sir Kenelm speaks of, "A nobleman of great quality that I know in Spain, the younger brother of the Constable of Castile, who was taught to hear the sounds of words with his eyes, if that expression may be permitted. This Spanish

* To the work of which the above is a concise analysis is added a treatise on the art of deciphering, one on learning to read Greek, and some remarks on the application of the art of teaching the dumb in other languages beside Spanish.

lord was born deaf, so deaf that if a gun were shot off close by his ear, he could not hear it and consequently he was dumb. To remedy this unhappy accident, physicians and surgeons had long employed their skill, but all in vain. At last there was a priest who undertook the teaching him to understand others when they spoke, and to speak himself that others might understand him, for which attempt at first he was laughed at, yet after some years he was looked upon as if he had wrought a miracle. In a word, after strange patience, constancy and pains he brought the young lord to speak as distinctly as any man whatever, and to understand so perfectly what others said that he would not lose a word in a whole day's conversation."* Digby appeals for the truth of this statement to the testimony of the Prince, as an eye-witness who had taken much pains to enquire into the case. He adds that the young lord could repeat after any one even words in foreign languages to the surprise of his teacher himself, who admitted that his art could give no rules for attaining such a result, and that the young man must have discovered the rules for himself. His voice, though good, was too monotonous and not always pitched to a proper tone.

In the *Edinburgh Review*, this statement of Digby is supposed to refer to a pupil of Ponce, but Digby says that he conversed with the young man's teacher himself about the case, and Ponce had then been dead almost forty years. It can hardly be doubted, therefore, that this younger brother of the constable was the one instructed by Bonet. The statement of Digby that he was born deaf, whereas Bonet's pupil, as we have seen, became deaf at the age of two, is an error which those who treat of the deaf and dumb are apt to commit, and which, in this case, is wholly immaterial. The remarks which Digby ascribes to the teacher, concerning reading on the lips, agree with what as we have seen, is said on that subject in Bonet's book. There is, therefore, no necessity for supposing, as Degerando does, that Bonet had obtained any new light on that point in the short interval between

* See the *Edinburgh Review*, vol. lxi. p. 411. Sir Kenelm Digby was one of the most eminent philosophers of his day. His treatise on bodies had several editions on the Continent. He was born in 1603 and died in 1665. His father, Sir Everard Digby was executed in January, 1606, for taking part in the gunpowder plot.

the publication of his book and the visit of Prince Charles and Digby in Spain.*

The question is more difficult of solution how it could happen that the offers of Bonet were received with incredulity, and his success regarded as miraculous, when Ponce's success in teaching deaf-mutes in the very same family was yet within living memory. It is probable that, if what is said by Digby on these points is not merely a stroke thrown in at pleasure to complete the picture, he must refer rather to the former efforts of Ponce than to the later ones of Bonet. The two cases may have become confused in the mind of the narrator.

Bonet has been accused by some of his own countrymen of borrowing the processes of Ponce and exhibiting them as his own.† Others have zealously defended him. The evidence we possess is too imperfect to enable us to form a decided opinion on the point at issue. That Bonet must have known of the labors of Ponce we cannot doubt. We are assured, in addition to other testimony, by that of the Abbot Antonio Perez, in his approbation of Bonet's book, (printed in the volume itself,) that Ponce acquired great celebrity among his own countrymen, and that his labors in behalf of the deaf and dumb were an object of attention to curious foreigners. Moreover, as we have seen, three of the pupils of Ponce belonged to the great house of Velasco, the head of which was, for many generations, hereditary constable of Castile,‡ and Bonet was secretary to a constable of

*Digby often referring for further information to a work in the Spanish language, doubtless that of Bonet, adds, "The priest, I am told, is still alive, and in the service of the Prince of Carignan, where he continueth (with some that have need of his pains,) the same employment as he did with the constable's brother, with whom I have often discoursed." According to the North British Review, No. xii, p. 185, Digby's work was first published in 1645, and (Guyot Liste Lit., p. 2, note,) says that Bonet died in 1629. Probably Digby having heard of Carion supposed it to be the same teacher he had known in Spain.

†Carton's *Journal Le sourds-muet et l'aveugle*, iii, 35, etc.

‡It is stated in the *American Annals of the Deaf and Dumb* (i, 199,) that Ponce instructed the brothers and sisters of the constable of Aragon. We have found no mention of a constable of Aragon in any European writer on this subject. Ponce instructed a son of the governor (or rather chief-justice,) of Aragon. (Carton's *Journal* iii, 37.) In the extracts from cotemporary writers, which have been transmitted to us, the brother of his other pupils is called simply the *constable*, but

Castile and instructed his brother. Whether the pupil of Bonet was as most writers suppose, a younger brother of the pupils of Ponce, or as seems more probable, considering the different epochs at which they lived, (giving room to the supposition that there was a difference of half a century in their ages,) a nephew, or more remote relative, it is evident that Bonet was in the most favorable situation for learning all that tradition or even living witnesses might have preserved of the methods of Ponce. In maintaining a total silence respecting his predecessor, he certainly manifests little candor or generosity, even if we admit that he might never have seen any manuscript of Ponce, and thus was obliged to study out himself the details of his method. His merit could at most have been to that of Ponce but as the merit of Cabot to that of Columbus, and he seems to have shown the disposition of Vespuccius to monopolise the honor justly due to another.

Though Bonet makes no mention of design, or the use of pictures, in the instruction of the deaf and dumb, we can hardly suppose that he had overlooked the convenience of being able to show the pupil a picture of an object known to him, when the object itself could not readily be found. With this exception he seems to have successfully employed all the methods now used in this branch of instruction. In reading his book, we are reminded that an art in its first elements is often more nearly conformed to sound philosophy than it becomes in the hands of subsequent innovators. It may well be doubted if the processes of Bonet were not as likely to attain the end as those of De l' Epee, Sicard or Heinicke. The parent or friend of a deaf-mute child, who should wish to begin at home the education of the child cannot do better than to follow the method laid down by Bonet, explaining the names of visible objects by pointing to them; verbs by performing the actions they represent; other

Velasco is given as their family name, and we know that was the family name of the constables of Castile, descended from Don Pedro Fernandez de Velasco, who was created Count de Hart, by John II. of Castile, in the fifteenth century. All the later writers, known to us, who have spoken of Ponce, except the American writer just cited, have uniformly stated that among his pupils were the brothers and sister of the constable of Castile.

ideas by explanations and scenes in pantomime, and the general construction of simple sentences, questions, answers and narratives by continual usage, by means of the manual alphabet and writing. So simple and easy is this method that we may well wonder it was not practiced long before Ponce and Bonet.

Cotemporary with Bonet was another Spaniard, Emmanuel Ramirez de Carion, concerning whom, more than one incredible story has been told. It is stated by Degerando,* and, strange to say, the statement has been received and often repeated in France and in this country, without question, that this Carion was himself deaf and dumb from birth, and yet not only taught other deaf mutes to speak, but was himself the inventor of his art. It is remarkable that Degerando should have overlooked the express contradiction of this most improbable statement in the work of Dr. Newmann, from which he quotes largely in other places. According to Newmann† and Guyot,‡ Carion was the teacher, secretary and interpreter of a Spanish deaf mute of rank, the Marquis of Priego. Newmann cites a passage from a medical work of Pietro de Castro, physician to the Duke of Mantua, who incidentally mentioned Carion's labor and success in teaching many deaf mutes to speak in these terms. "A son of the Prince Thomas in Savoy, the Count of Priego, and the Count of Fresno, brother of the constable of Castile, who was dumb, now spake plainly and without difficulty. And there are many other examples among private persons, who have attained the like facility through the labors of Ramirez Emmanuel de Carion." Here again it is a remarkable fact that Degerando should have overlooked this passage, and upon the faith of some *on dit*§ should

* Vol. I., p. 323. In Piroux's Journal I. 23., it is stated that Bonet and Carion were both deaf mutes from birth.

† Der Taubstummen Anstalt Zu Paris, etc., p. p. 66 68.

‡ Liste Littéraire Philosophie; page 113, note.

§ Degerando de l'Éducation des S. M. I., 326. P. de C. "instruisait dit on le fils du Prince Thomas de Savoie."

There is another curious instance of the ways in which a writer who never thought of attempting to teach the deaf and dumb himself, but incidentally mentions a case or cases of deaf mutes instructed by others, or self instructed, has been even by a remarkably well informed writer cited as a teacher of the deaf and dumb. In an article by E. Morel, (see Piroux's Journal, Vol. V. for 1841-2, p.

have ascribed to De Castro himself the education of this son of Prince Thomas of Savoy. It appears very probable that the son of Prince Thomas was the same Emmanuel Philibert, Prince of Carignan, (a dependency of Savoy) mentioned as a pupil of Carion by Degerando, after Morkoff. This deaf-mute Prince spoke and wrote four languages, and was living in the time of Morkoff, or toward the end of the seventeenth century. This makes it probable that it was also the same Prince who is mentioned by De Foe,* in 1720, as "the uncle of his present Sardinian Majesty," who, though deaf, "was a perfect statesman, and wrote in five or six languages elegantly well,"—the head of the house of Savoy having, in the meantime, taken the title of King of Sardinia. Of course, in describing the attainments of a deaf mute of such eminent rank, courtly flattery might be expected to magnify even the hyperboles in which those indulged, whose imagination were excited by the marvels wrought by Ponce and Bonet. Still there seems no reason to doubt that Carion, like his two predecessors, was decidedly successful.

It is remarkable that to each of the first three teachers of the deaf and dumb should have been ascribed the education of a brother or brothers of the constable of Castile. We have no means of determining whether the Count of Fresno, mentioned by De Castro, was the same who was instructed by Bonet, or a younger member of the same family. There certainly are not wanting instances of deaf-mutes appearing in the same family through two or three generations, and we observe that Carion appears to have survived Bonet some twenty or thirty years.†

Carion is supposed to have given some indications of his method of instruction, among the two thousand secrets of natural

107,) "*Wallis and Burnet in England*" are cited along with Ponce, Bonet, Peter de Castro, etc., as having instructed a few isolated mutes. Bishop Burnet, we need not say, merely related the case of a girl who could read on the lips.

* See *American Annals of the Deaf and Dumb*, i. 184.

† We have not ascertained the time at which De Castro's *Tractatus de Colostro*, in which Carion is mentioned as if yet living was first published, but, according to Newmann, De Castro died in 1665, and Guyot supposes that Carion lived 1600 to 1650. Bonet died 1629, as we have already remarked.

things, contained in a work published by him in 1622,* but this work seems to have hitherto baffled research. Nothing is known of it but its title; and the account of Carion's processes, cited by Dr. Newmann† from Boruhier d'Allaincourt's *Caprices of Imagination* is justly suspected by Dr. N. to be fabulous. According to this wild statement, Carion was accustomed to put his pupils through a preliminary course of physic, then to shave the top of the head in the form of the clerical tonsure, and annoint the bald place with a certain salve. Then with a strong voice he uttered above the crown of the head, letters, syllables and words, and thus in a short time brought his pupils to an extraordinary degree of expertness in speaking. If this tale has any foundation in truth it would seem to indicate that the subjects on whom this strange process was tried were only partially deaf.

If the art first sprang up in Spain, and rapidly reached a remarkable degree of perfection, it withered as suddenly as it had grown. After the death of Carion it seems to have fallen into almost total disuse. The father, Feijoo, a very learned Spaniard, writing in the middle of the eighteenth century, remarks: "The art of teaching the dumb to speak had its origin in Spain, and I firmly believe that there is not at present, nor has been for a long time, a single person in Spain who has cultivated it or been benefited by it, while foreign nations have successfully noticed it."‡ There may have been, however, an instance here and there, of a solitary deaf-mute, who, in the bosom of his own family, derived more or less benefit from the processes put upon record in the work of Bonet; at least so we may judge from an instance referred to by Ballasteros,§ who says that much before our time Don Alonzo, the mute, (*El Mudo*), heir of the great ducal house of Medina Celi, successfully maintained his rights in a court of law against his brother, proving his own competency to manage his own affairs, and give directions in writing to his stewards.

* *Maravillas de Naturaleza en quien se continuen dos mil secretos de cosas naturales*, 1622. See Guyot *Liste Lit.* 113.

† *De Taubstummen Anstalt*, etc., p. 67. Note.

‡ *Carton's Journal* iii, 38, 39.

§ *Manual de Sordo-mudos*. Preface.

Probably, however, this nobleman, and it may be others, were only taught to write and not to speak, which may account for such cases attracting less attention. It was not, however, till near the end of the eighteenth century that Alea, a disciple of De l'Epeé, opened a private school for deaf-mutes at Madrid; and at this day, Spain and Spanish America are, of all Christian countries, those in which the least has been done for the deaf and dumb. The single existing Spanish institution has had a long and doubtful struggle with indifference and neglect, and though now gaining a firmer footing under the care of Ballasteros, it is content to borrow its methods of instruction from Sicard and Bebian.*

In the course of the seventeenth century, Italy produced several writers who treated of the instruction of the deaf and dumb. Some have merely mentioned the possibility of instructing them, while others have described the means that could be used; but no Italian is known to have actually practiced the art. We have seen that Pietro de Castro who is usually named as the first Italian teacher, merely mentioned, that the deaf-mutes had been instructed; and the only deaf-mutes in that age, of Italian birth who is known to have received instruction, owed this benefit to the labors of a Spaniard†

England, on the contrary, can produce, in this century, the names not merely of theoretical writers, of whom the oldest is Dr. Beelwer (whose *Philocophus* appeared in 1648,) but of at least one very able practical teacher, Dr. John Wallis. The early English teachers though they may have heard through Digby, of the successful labors of Ponce and Bonet in Spain, know nothing of their processes and had thus the merit of inventing the art for themselves.

Passing on to Holland we find, besides one or two speculative writers not remarkable for the clearness or the correctness of their views, the name of John Conrad Amman, who published, in

* A large portion of the *Manual de Sordo-mudos* of Ballasteros, Madrid, 1836, is occupied with processes of Sicard, long since abandoned in the French schools.

† It was a disciple of De l'Epeé, the Abbe Sylvester, that opened the first school for the deaf and dumb in Italy, at Rome in 1784.

1692, a Latin work, entitled *Surdus Loquens* (the deaf-mute speaking,) which has passed through many editions, and is still esteemed as a valuable practical treatise on the method of teaching deaf-mutes to articulate. Amman was a successful teacher, but like all the other early teachers of the deaf and dumb, he never undertook the instruction of more than one or two at once. In some points of theory, his views were wild and visionary. He ascribed to speech a mysterious efficacy. The power of the living voice to awaken the attention, to convince the understanding, to sway the passions, seemed to him something divine; and many later teachers, especially in Germany, influenced by his views, have strangely held that the power of articulating words was necessary to the full conception and realization of the value of words; and this idea had probably as much influence as anything else, in leading the early German teachers to make articulation so prominent a part in their system of instruction. Yet it requires but very little reflection to perceive that, whatever may be the power of the living voice in making language clear and impressive it is utterly lost to the deaf and dumb, for whom articulated words are, and can be no more than mere movements—a kind of spelling words by means of rapid and indistinct motions and positions of the mouth, tongue, &c., not to them more impressive and much less distinct than the spelling of words on the fingers, or writing them in the air.

Germany also furnishes some early names of men who attempted the education of one or two deaf-mutes, in some cases, without being aware that others had attempted the same thing before, and in most cases, without having the benefit of the experience of their predecessors. Thus it happened that, in almost every country, the early teachers of the deaf and dumb were obliged each to grope his own way, and invent his own processes. Among the earliest German teachers, we may mention George Raphael who gave to the world, in 1718, the methods by which he had successfully instructed his three deaf and dumb children.

We have now fulfilled the promise we made to present the result of our researches into the origin and *early* history of the art,

and the limits of a paper like this will not permit us to pursue the subject further.

At this point where we now stop, a vast and inviting theme opens before us. Among a crowd of honored names, shine eminently out, those of Heinicke in Germany, of Braidwood in Scotland, of the venerated De l'Epeé and of Sicard in France, through whose benevolent labor, and especially of the two last named, the benefits of instruction, hitherto confined to the favorites of fortune, are gradually extended to the poor and humble. Institutions spring up and multiply in almost every christian land; the deaf and dumb,—hitherto neglected, thrust out of society, denied the disposition of their own goods, in most cases excluded from the marriage tie,—are admitted to equal social and legal privileges with their fellow men; and above all, they, who for many centuries were left in darkness, without hope in this world or the next, are brought into the glorious light of the gospel; are taught to fix their eyes on the Savior of men, and forget the calamities of this life in the promises of the life to come.

Though the introduction of the art of instructing the deaf and dumb into the United States, through the labors of two whom we are happy to claim as personal friends, as well as our immediate master in the art, Thomas H. Gallaudet and Laurent Clerc, dates back less than thirty-five years, our country, we rejoice to say, already stands in the front rank of those countries that have heard and granted the silent appeal of the unfortunate deaf and dumb for the means of moral and intellectual life. Our own State, and most of the northern states of the Union, have made provision for the education, not merely of a favored few, but for all of this unfortunate class within their limits; and we trust the time is coming when, throughout all our vast regions, from the Atlantic to the Pacific, the once desolate and degraded lot of the deaf and dumb shall be known but to the curious and antiquarian research; when the parents of every deaf-mute child shall begin at home, from the cradle the education of its mind and heart, and shall interpose no selfish obstacles, or mistaken feelings of fondness, to the separation necessary to the full benefit, at the best age, of that special instruction which is indispensable

to the full restoration of a deaf-mute to the intellectual and moral level of his fellow men. Then will this great triumph of science and benevolence over one of the most terrible of human calamities be complete, and the deaf and dumb, objects of interest, but hardly of compassion, will stand forth among their kindred who hear, heirs to all the hopes, the privileges and the lofty aspirations of their race.

Some interesting remarks ensued upon the conclusion of this memoir.

Rev. Mr. TURNER, of Hartford, was of opinion that the accounts of early success in teaching the deaf and dumb, should be received with a great deal of allowance. We know that the times in which these scenes were said to have transpired, were times of marvelous events; and historians of those days were prone to magnify events which occurred, and prone to deal in marvels. He would relate an incident that occurred in Hartford, which had led him to place small reliance upon mere statements not corroborated by abundant proof. Some few years since, an association of the teachers of New-England met at Hartford. He was present at their deliberations. A little before that meeting, the question as to the proper mode of instructing the deaf and dumb had been agitated in Boston; and the Hon. HORACE MANN, at that time Secretary of the Board of Education, in Massachusetts, became a strong advocate of the system prevalent in Germany, viz: teaching by articulation rather than by signs. In support of the superior advantages claimed for this mode of instruction, Mr. M. called the attention of the meeting to a young man from New-London County, (Conn.) who was present, and who was said to have been born deaf and dumb. His father, however, had succeeded in teaching him to read and write. The case was set forth by Mr. Mann as conclusive proof of the superiority of the plan of teaching by articulation, as practiced by the German schools. Mr. Whipple, the father of the youth, was introduced to the notice of the convention, and was called upon to state the processes by which he had been enabled to teach his son to read and speak.

He stated that he was born deaf and dumb ; that he, (the father,) after having ascertained the fact, began very early to instruct him, by showing him objects, and persons in connection with their names. By placing the mouth near his ear, and enunciating words very distinctly, he was then taught to understand articulation, and at last to read. These facts (continued Mr. Turner,) led me to think that this boy could not be entirely deaf; I therefore determined to try some experiments with him. On questioning the father closely in a private interview, the same details of management were repeated, and there seemed to be no ground for further doubt. An opportunity, however, soon occurred, to experiment upon the son. The result was, that the young man made prompt replies to questions asked close to his ear in little more than an ordinary tone of voice, without seeing the mouth of the speaker, and was evidently neither deaf nor dumb. These results were laid before the convention in the afternoon of the same day, and further experiments substantiated the opinion already formed, that the young man was only afflicted by a partial deprivation of the sense of hearing. The father, however, was certainly entitled to much credit for his successful attempts at teaching his son to read from the motions of the lips, a feat which was successfully accomplished, at a distance of several yards. Mr. Turner produced this case to show that other wonderful accounts of success in teaching by articulation might, upon a thorough investigation, be found worthy of little confidence, and that it is more than probable that many of the instances dwelt upon by ancient writers were of a very similar character to this modern instance.

Dr. PEET replied. He had not felt at liberty to discredit statements made with so much apparent candor and good faith. He was, however, confidently of opinion, with the gentleman from Hartford, that many of the statements of the ancient writers were very incorrect, where the success of the early teachers of the deaf and dumb is alluded to. He believed, however, that the persons named in connection with those events, were remarkable men ; and that none engaged in the instruction of the deaf and dumb at the present time, possessed greater claims than they, to the gratitude of posterity.

On motion of Mr. WHITON (a deaf-mute delegate,) Prof. THOS. GALLAUDET was then appointed interpreter of the convention, for the benefit of the deaf and dumb gentlemen present.

On motion of Prof. TURNER, the convention then took a recess until 3 o'clock, P. M.

AFTERNOON SESSION.

At the opening of the afternoon session, Hon. J. W. BEEKMAN, from the Committee on Rules, presented the following report:

RULES.

I. The members of this convention present at any time appointed for a meeting, shall constitute a quorum for all purposes of general discussion and debate and of adjournment.

II. The President or one of the Vice Presidents, or in their absence a member chosen by the majority for the purpose, shall preside at each meeting of the convention.

III. The proceedings at each meeting shall be in the following order:

1. Reading of the minutes of the previous meeting.
2. Reports from committees.
3. Reading of communications.
4. Unfinished business.

IV. All committees shall report in writing.

V. Every resolution shall be reduced to writing and subscribed by the name of the member offering the same.

VI. At all meetings of the convention, the rules of proceeding shall be those contained in Jefferson's Manual, except in those cases herein specially provided for.

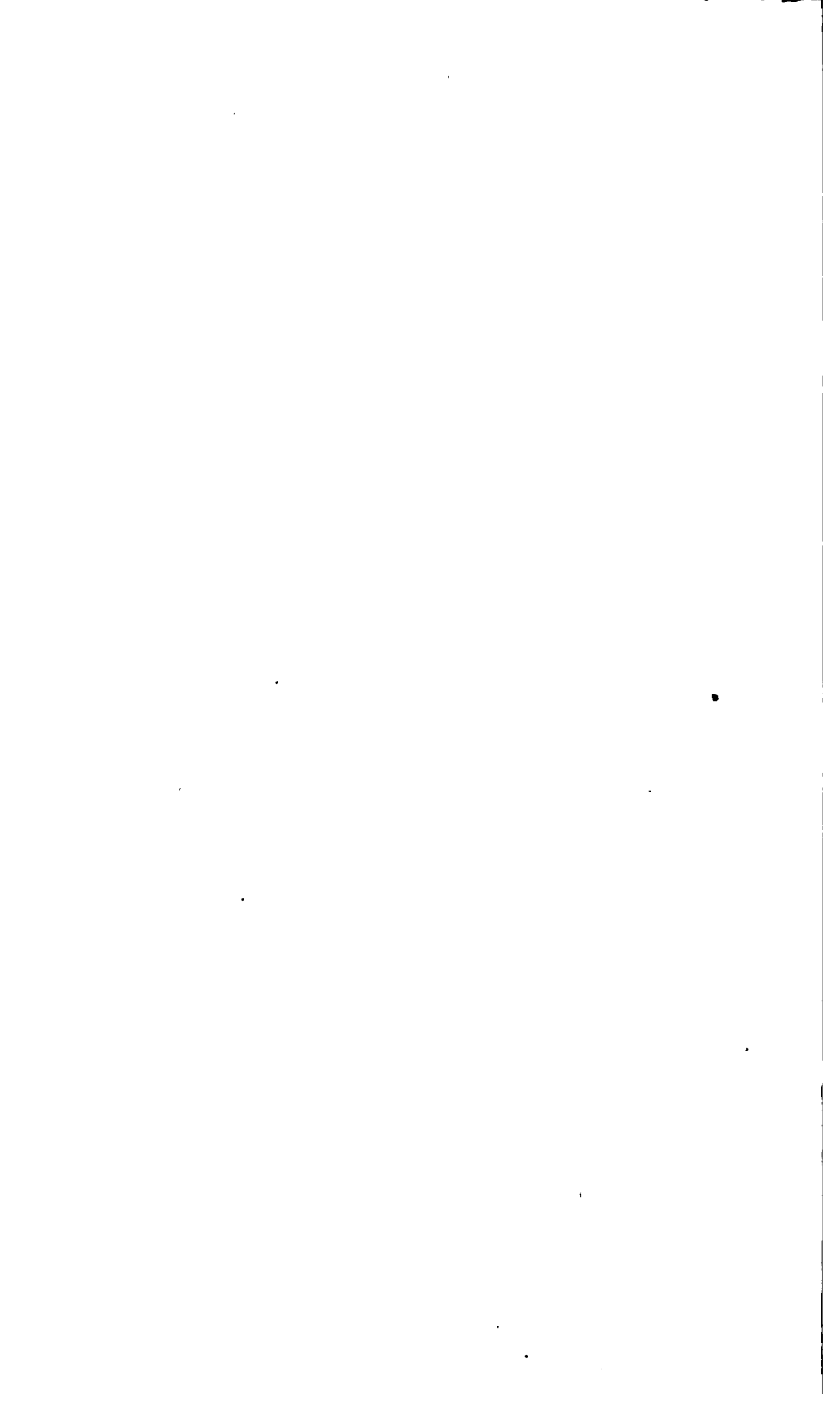
The report was adopted.

On motion of Dr. PEET, it was resolved "that the deliberations of each day be opened with an exposition of scripture and prayer in the language of signs, and be closed by a prayer in the same language."

A paper was then read by Mr. L. H. WOODRUFF of Hartford, on the "Moral Education of the Deaf and Dumb."

MORAL EDUCATION
OF THE
DEAF AND DUMB.

BY L. H. WOODRUFF.



MORAL EDUCATION OF THE DEAF AND DUMB.

We propose to consider in this paper, what relation moral and religious training has to a system of education for the deaf and dumb.

Our institutions differ somewhat in their character and design from high schools and colleges ; our object being not so much to fill the single department of intellectual culture, as by a more comprehensive plan, to provide most effectually for the present and future welfare of the deaf and dumb.

It is not sufficient in our view, that we communicate knowledge, that we develop the intellect and secure an acquaintance with language, if we fail to promote that great moral renovation, without which the human mind, however enlightened and cultivated, must, in the end, be like the richly laden vessel, which, with all its treasures, sinks into the waves ; its loss being great in proportion to the stores it contains.

If we take an enlarged view of the *missionary* work among unenlightened nations, we find, in many respects, a fit parallel to our own. *That* is a grand system of benevolent agencies, by which nations are to be elevated to a participation in the blessings of christianity, and taught to exhibit its fruits ; so it is our work to prepare the way by which the gospel can exert its fullest and most permanent power on the deaf and dumb.

This class of persons is already numerous, even in our own country ; but when we look abroad and forward into the future, who can compute the magnitude of the interests which stand connected with the maintenance of just principles and aims in the great system of their education.

We think then it may be taken as a sound principle, and one which should guide us in all our plans and operations, that *to secure the best moral results, constitutes the leading aim*, with which our institutions should be conducted.

Let us apply this principle now to some of the departments of our labors.

It should, in the first place, be understood by the parents and friends of the deaf and dumb, that the *true idea of parental training*, which without question makes the *moral welfare* of the *child* paramount to every other consideration, is that with which we receive their children, and that while this responsible work is devolved upon us, they should sustain us by their fervent sympathy and constant prayers.

When these mute children are first brought to us, the high dignity of their moral nature should be deeply pondered, and every sparkling eye should reveal to us a soul whose worth and destiny we cannot adequately conceive. We wish now to see them begin a course of progression in knowledge and virtue which will continue forever. It is of vast importance then, that the proper foundations should be laid, and that these should be well laid. As the heart is the noblest part of human nature, giving direction and imparting energy to the other faculties; as the affections are the springs of action, and as it is upon them that motives exert their power, it would seem that in all education we should begin here.

In the instruction then of the deaf and dumb, we should begin with the heart. Let the affections of our mute pupils be secured as early and as fully as possible; not by the contrivances of art, but by the warmth of a hearty love towards them, inspiring a corresponding affection in return. Next in order and importance is it to awaken and cherish in them a cordial attachment to their classmates and companions, and by frequent allusions to their parents and brothers and sisters, add strength to their natural affection for these. Thus let the spirit of love reign in and around them.

The process of expanding the mind and imparting language will go on at the same time under the most favorable circumstances, and in connexion with it, let the excellence and beauty of what is right and the odiousness and deformity of what is wrong, be depicted as fully and as frequently as the development of their minds will allow.

It will soon be found that an idea of the soul and of its great author can be received by them with greater or less clearness and with manifest advantage. Let the excellence of this great being now be unfolded step by step to their minds, and let it be expected, through his blessing, that they will receive some impression of his love, and that their love will be awakened towards him in return.

If these children can be led thus, in any degree, in the beginning of their course, to the exercise of right affections towards each other, towards their instructors, and especially towards their Creator, every advantage, so to speak, is gained with reference to their future progress and welfare.

In this view, the first few months of their education form a most interesting and critical period of their history. We believe that the impression which truth makes at this early period, is in general deeper and more likely permanently to affect the character, than at any subsequent time. The sense of religious obligation develops itself vigorously, and in perhaps a majority of instances, the habit of morning and evening devotion is formed. If at this interesting crisis, through the prayerful solicitude and watchfulness of the teacher, the affections of the heart be effectually won by the truth, the pleasing fruits will be exhibited in their subsequent course; and by continued care and training, they will afford us the confidence, that they are in a good degree, confirmed in virtuous principles and prepared when they go out from us, to resist the temptations of the world.

But if, on the other hand, through neglect or the evil influences within and around them, they lose the tenderness of their feelings, and the vigor and activity of their consciences, a period of comparative hardness ensues, which too often continues to the end of their course as pupils, rendering them more or less

intractable to discipline and instruction, and impeding, in various measures, their mental and moral culture, till at length we are compelled to part with them under the painful conviction, that as yet, the great object of their moral welfare is unattained.

We may hope indeed that the truths which they have been taught, will produce their effect upon them in after life ; but we cannot, on the other hand, forget that their lives may be cut short by disease or accident, or that they may be drawn away irrevocably by the seductive influences to which they will be exposed.

If the moral benefit of the deaf and dumb is the grand design of our institutions, the question may with propriety be asked here, whether those who have passed by the usual period of education, and are advanced in life, might not, by some judicious arrangement, be admitted for a suitable term of time, in order to receive the light of moral and religious truth, even though they may be supposed, or even found to be incapable of much progress in the acquisition of language. It should be remembered that without some such provision, they are in general shut up to a life of moral darkness, though surrounded by the light of christian truth ; and why should we send the gospel to the heathen and refuse it to a benighted mind in our midst ?

Has there not been a tendency to err on this and a kindred point, under the idea that literary acquisition was the final end for which our institutions were established, while we have overlooked the fact that *moral* results should constitute our grand and comprehensive aim.

These remarks apply to the case of pupils who, from various causes, do not make much improvement in language, but whose minds nevertheless gain some expansion, and who evince at least a capacity for enlarging the sphere of their religious knowledge, and if made the objects of faithful, persevering and compassionate instruction, would often illustrate the truth that the weakest capacity and the most imperfect knowledge hinder not the growth of the loveliest virtues.

Let us retain such pupils as long as there is a prospect of doing them good, and not cut them short in the enjoyment of their privileges, because they fail to accomplish all that we could desire. We have often thought that if the privilege of completing their full course should be granted to any, it should be to those, who, on account of the weakness of their minds, stand most in need of every possible assistance to prepare them to struggle with the difficulties and trials of their peculiar lot in life.

A word may be said here with reference to the internal arrangements and the general management of our institutions.

Let *moral effect* be a guiding principle in all things. In our school room the stimulus to mental improvement should never be pressed so far as to endanger moral welfare, nor our eagerness to advance a pupil in his studies, be suffered to betray us into an impatience which would lead us to do violence to his nature. Let all that pertains to study, work or amusement, be regulated by this aim, and let the pupils ever be under that degree and kind of supervision which a truly parental interest in them would demand. It should never be forgotten that they are immortal beings, and that their moral welfare is affected by all that meets or surrounds them. Let the formation and maintenance of good habits be carefully provided for, and especially let every facility and encouragement be afforded for the cultivation and permanence of habits of devotion. No pains should be spared to promote harmony in their intercourse with each other, and to secure the highest respect, affection and confidence towards those who have the care of them.

It is obvious to remark here that none but those whose moral influence will be salutary, should be selected to fill the responsible stations connected with their instruction or management.

We have also a word to say with reference to the cultivation and perfection of the natural language of signs, as being, within certain limits, the most effective instrument of moral culture to the deaf and dumb. Let us be deprived of the power over the hearts of our pupils which this beautiful language gives us, and we should at once perceive how great was our loss. In its adap-

tation to the wants of a deaf and dumb community of varying age and capacity, we believe that there can be no adequate substitute for it. Our chapel services in the week and on the sabbath, owe their efficiency and success to this invaluable and highly impressive means of conveying truth and cultivating the spirit of devotion. The respected founder of deaf-mute instruction in America once made the remark, out of the treasures of his experience, that it had often seemed to him that speech itself was inferior to signs as an appropriate and beautiful channel for communication with the Deity. Of its natural fitness in this respect for the deaf and dumb none can doubt. As it is then the most effective means of moral impression and the appropriate instrument of devotion, much care should be taken to make the language of gestures perfect in its kind, combining the greatest possible distinctness and vividness with the utmost grace and appropriateness of expression. Let everything uncouth and repulsive be discarded and let it exert in its proper sphere, its unrivalled and acknowledged power over the heart.

We would say in conclusion, that if all who are engaged in the instruction of the deaf and dumb, act steadily under the influence of the principle, that *results of character* constitute the grand design of our institutions, there is laid a broad foundation for the greatest harmony of feeling and the heartiest co-operation of effort in establishing and perfecting the best system of deaf-mute education. Then will our various institutions be as the different portions of one common field, which all are earnestly engaged to render a scene of moral verdure and fruitfulness, and the sphere of our labors will be seen to be one department of the great instrumentality, which divine providence is using to raise the human soul out of the depths of its ruin, and give it dignity and honor and blessedness forever.

Remarks from Prof. BARTLETT, Dr. PEET, Prof. CARY, Prof. MORRIS, Rev. Mr. TURNER, and Messrs. P. M. WETMORE, J. S. BROWN, W. D. COOKE, and T. OFFICER, followed the reading of Mr. WOODRUFF's paper.

Prof. BARTLETT, of New-York, bore testimony to the sentiments

of the author of the paper which had just been read, regarding the importance of the early days and months of the instruction of deaf-mutes. He related a number of instances which had come under his own observation. One was a boy, who had known nothing of moral or religious influences ; his father being a deaf-mute, and his mother deranged. Through careful and diligent training, a beneficent influence was exerted upon his mind after he became a pupil ; and in a few months a happy change was manifested. The daily exercise of secret prayer soon followed, and there was great reason to hope that a thorough change had been effected in the habits and feelings of this lad. Other instances were adduced, showing the great force of impressions made upon the minds of pupils in the earlier stages of their instruction.

Dr. PEET cordially agreed with the sentiments of the paper just read, and called attention to one most important consideration, viz : the effect of moral and religious training in influencing the condition of the pupil in after life. It is stated that when the question was asked of the mother of a very estimable character, what period of life she would select if she had the training of a child but for a limited period, she said, "Give me the first ten years." Dr. P. thought it would be found in the history of the experience of deaf-mute teachers that the impressions that had been most permanent and influential, were made when the pupil came first under the instruction of the teacher. He then believes everything that is said to him ; impressions then made are retained ; and his mental training exerts an influence upon his mind throughout the course of instruction, and in subsequent years. Dr. PEET went on to demonstrate that it is too often the case when deaf-mutes are brought to the Institution, that they are too old to profit by the exercises of the school-room. Such persons may become practically well informed in relation to moral duties—make good citizens—become competent to manage their own affairs, and receive a correct knowledge of their moral obligations which may influence their condition in subsequent life, but at the same time be exceedingly discouraging pupils in a class. They are rarely benefited by the intellectual training to which the other classes of the Institution are subjected—are unable to keep up with their studies, and are no credit to the

teacher. It was urged as of great importance that more attention should be bestowed upon this subject. Dr. P. mentioned some cases of the description he had referred to, which had fallen under his own observation. He objected strongly to receiving such persons into Institutions for the deaf and dumb, to the exclusion of others who might be benefited by the courses of instruction, and thus do credit to themselves, to the Institution, and to the State.

Prof. CARY, of New-York, related a number of instances which had occurred during his own experience, showing the state of mind of many of his pupils when they first came under his care. He had taken memoranda, as no doubt other teachers had done, of their ideas, as expressed in replies to questions he had propounded. He had often thought of a striking remark made to him by a missionary, now resident in India, likening the condition of the uneducated deaf and dumb to that of heathen in a christian land. "You are," said he, "upon heathen ground." Prof. CARY considered the condition of the uneducated deaf and dumb truly deplorable, and saw strong incentives to exertion in their behalf.

Prof. BARTLETT, of New-York, urged the importance of memoranda respecting the progress of pupils in moral and religious truth.

Mr. COOKE, of North Carolina, gave several interesting statements in corroboration of the remarks of the preceding speakers.

Prof. MORRIS, of New-York, heartily responded to the sentiments expressed in Mr. Woodruff's paper. He recalled some instances where the moral and religious training of the pupils had resulted in the conversion of the parents. He held it to be the duty of instructors of the deaf and dumb, to instil such principles into the minds of every pupil under their care.

Mr. TURNER, of Hartford, made some remarks going to show that the minds of the deaf and dumb under instruction are very early susceptible of religious impressions, and that they sometimes manifest a degree of interest and inquisitiveness on religious subjects quite remarkable. To illustrate this point, he

mentioned the case of two members of his present class, who lost their hearing in childhood, but who could still make some use of speech. When the fall of our first parents, in consequence of the temptation of Satan, was communicated to them for the first time, one of them asked, why did God make him? When told that God created him holy, and that he rebelled and became wicked, and then tried to make Adam and Eve wicked also; the other inquired, why didn't God kill him? Mr. T. also sustained the idea that pupils of advanced age should not, except in special cases, be received into institutions for the deaf and dumb.

Genl. P. M. WETMORE said that, although unfortunately absent at the reading of the paper, he had gathered its purport from the discussion which had taken place. It is a subject, said he, interesting to all of us. He agreed fully with Dr. Peet, that other provisions should be made for such persons as were too far advanced in life to receive the full benefits of our present institutions for the deaf and dumb. Another class of institutions is required, which might absorb the particular class of unfortunates who are denied access elsewhere.

Other remarks followed from Messrs. BROWN, WOODRUFF and OFFICER.

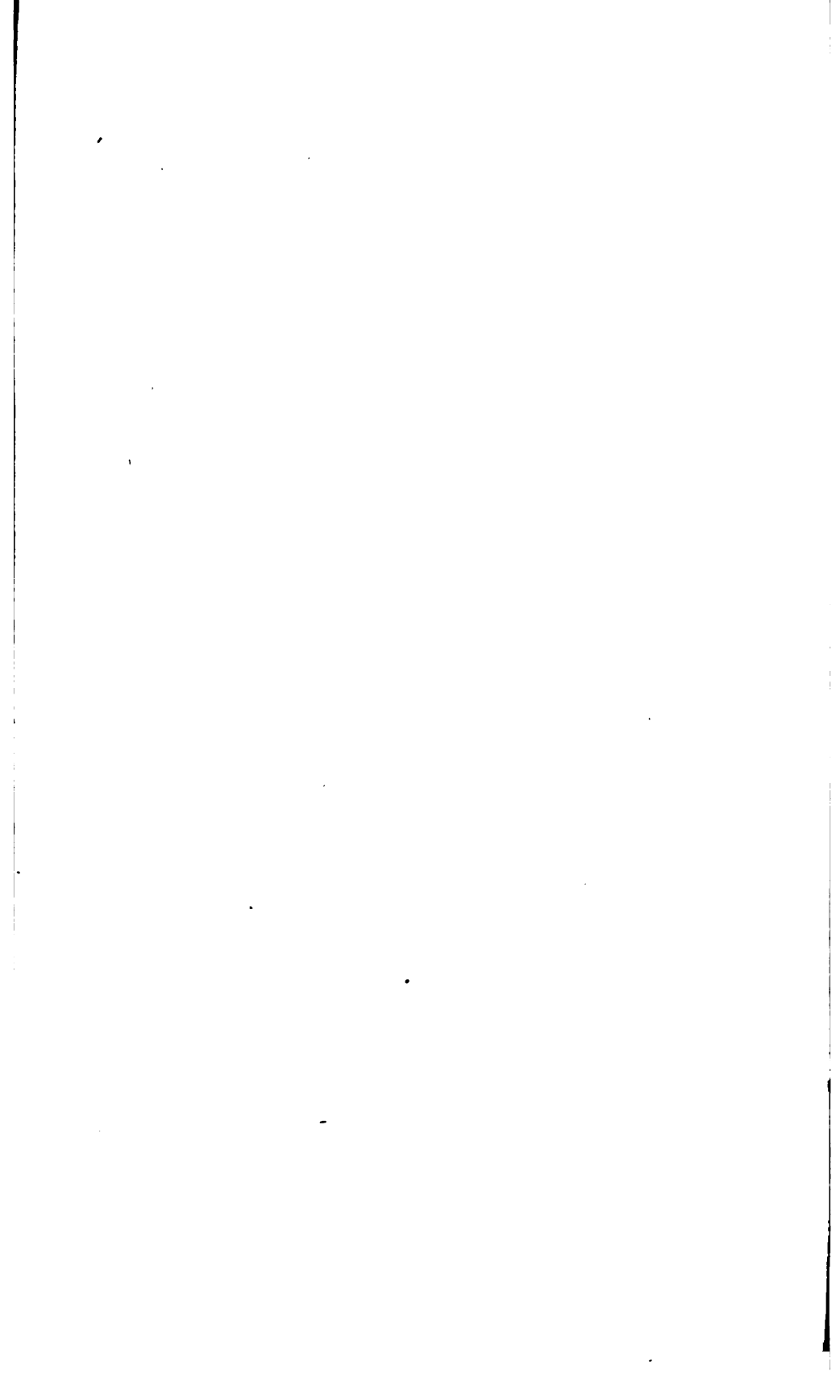
The following resolution, proposed by Prof. BARTLETT, was adopted:

Resolved, That the collection of interesting facts relating to the moral and religious culture of the deaf and dumb, in connection with their mental education, tends greatly to promote the great and good cause in which we are laboring; and that it is desirable that the instructors of the deaf and dumb in our several institutions should give their attention to this subject, and take note of all the interesting incidents that occur to their notice.

A paper was then read by Prof. THOS. GALLAUDET, of New-York, on "School-room Arrangements."

SCHOOL-ROOM ARRANGEMENTS.

BY THOMAS GALLAUDET.



SCHOOL-ROOM ARRANGEMENTS.

In order to accomplish the greatest amount of good in the shortest space of time, the theory and practice of every comprehensive system of education should be held up to view as of equal importance. If we pay too much attention to the mere theory, we are in danger of becoming metaphysical and abstract in our instructions; and if, on the other hand we esteem too highly the practical, we become dull and monotonous. We need the theoretical to quicken the intellectual part of our nature, and the practical to give order and precision to our daily routine of school-room duties. In the humble opinion of the writer, the instructors of deaf-mutes in this country, have, thus far been too much interested in the theory of the system which they uphold. There have been so many principles to settle, that no doubt this bias towards the theory has been unavoidable. I would not be understood, by any means as asserting that the practical parts have been neglected, for if this had been the case, deaf-mutes could not, as at present, rejoice in their beautiful and almost perfect vernacular of natural signs; so many could not be pointed at, as now they are, throughout the length and breadth of the land, as respectable and useful citizens; but what I do mean to say, is this: such a preponderance of attention has been given to the *theory*, that the great mass of deaf-mutes brought together in our various Institutions, have not made those advances in practical attainments during the comparatively short periods in which they are under instruction, which they would have made, provided more regard had been manifested for the perfecting of the *practisé* of the grand system in which we place our confidence.

In this short essay I propose to offer a few remarks upon an eminently practical subject, *i. e. school-room arrangements.*

These arrangements are of two kinds, general and particular.

By general arrangements, I mean those which should apply to *all* the school-rooms of an Institution. After careful reflection, I would put forth the following as approving themselves to my best judgment :

Each school-room should have ample accommodations for twenty pupils and one instructor. The pupils' seats should be arranged according to the plan adopted by our best public schools. There should be four rows of five seats and desks. In order to save room, the seat of one pupil could be attached in front of the desk of the one behind him. The advantages of this plan are these - 1st. The seats being fixtures, the pupils would be free from the temptation to form lazy habits by having a stool to drop upon when engaged at their large slate exercises. 2d. The pupils when sitting down to write or study, would be under the immediate eye of the teacher, and a tendency to communicate unimportant ideas from one side of the room to the other, would be greatly checked if not entirely eradicated, as the pupils would all face one way ; and 3d. The disagreeable noise of scraping stools would be wholly removed. These seats and desks should be graduated in size, so that the smaller pupils could be placed in front and the larger ones behind. They should present the same appearance in color &c., in all the rooms and it might be convenient to have them numbered.

The large slates or perhaps the newly invented composition material, should be placed about three sides of the room, occupying as small a space as possible. In my opinion each pupil would, in the ordinary school-room exercises, have ample room if the area of his slate were reduced one-third from the present dimensions.

On the remaining side of the room, should be a platform of moderate height and breadth, upon which should stand a large desk for the use of the teacher. This desk ought to be as low as possible. It should contain drawers, pigeon-holes, &c., sufficient

to contain paper, ink, ink-stands, pens, copy-books, school-books not in immediate use, crayons, pencils, and in fact everything which the teacher requires in his instructions from day to day. There should also be a place, in or about this comprehensive desk, where could be kept the water-pail, sponges, broom, dust-pan, and towels. If the teacher could have all these things so arranged as to lay his hands upon them the instant they are required, a great many precious moments of time would be saved. On the platform should be a dignified looking chair for the teacher, and three or four chairs for visitors.

Upon the wall, back of the teacher's desk, there should be presented a surface of slate or composition, eight or ten feet in length, by three or three and a half in width.

Over the teacher's slate should be placed a clock upon which the time could be conspicuously seen, and a contrivance by which the day of the week, the month, the day of the month and the year could be constantly kept in view. Practical and daily exercises in time, thus capable of being given from almost the very outset of the course, would prove invaluable. Every school-room should, without question, be well warmed in cold weather, and well ventilated in all kinds of weather. That the proper temperature may be preserved, each room should be provided with a thermometer. In concluding this presentation of my views, as to what constitute the best arrangements for the rooms as a whole, I would suggest that each room be provided with a substantial lock and two keys, differing from all others in the establishment, one key to be in the hands of the teacher, and the other entrusted to a reliable female pupil, whose duty should be to keep the room in perfect cleanliness and order. The room should then never be opened, excepting when the teacher is there or this pupil is engaged in her daily work of putting all to rights.

Having thus briefly remarked upon general school-room arrangements, I propose to make a few suggestions upon the other branch of our subject, i. e. the arrangements necessary for classes of different standing.

As a uniform rule, there should be as many grades of school-rooms as the number of years pupils are allowed to be under instruction. As there is some difference in this respect among the various institutions of this country, it will, of course, be out of my power to propose a gradation which would be perfectly applicable to all. Assuming that seven years is the proper time for the generality of deaf-mutes to be under instruction, I will make the gradation of the rooms to correspond. This could be very easily altered to suit any institution where only a less number of years was allowed.

In the room or rooms to be used by the pupils of the first year, in addition to the general arrangements heretofore mentioned, there should be a well selected library of books, full of pictures, with the names of the objects attached. The various primers and elementary school-books issued from the press in this country, offer an ample field from which to make selections. These books could be judiciously used in the great work of stimulating the minds of deaf-mutes to acquire a knowledge of words by their own exertions. They could be loaned from time to time by the teacher, as the reward of merit and application, and withheld as the punishment of disobedience and indolence. The use thus made of these little books should not interfere in the slightest degree with the onward though gradual progress of the class in the construction of grammatical sentences. In the opinion of the writer, hundreds of words could be acquired by the pupils themselves from these illustrated books, without going through the ordinary tedious process of writing them all out, and having them individually explained by the teacher. The book adopted as developing the principles of the course of instruction, must of course be the text-book of the school-room, but these other books could be used with great effect, as appliances in the comprehensive system.

Upon the ceiling might be tastefully arranged all the primary colors and their principal combinations met with in daily life, so that the teacher need only touch the color with the point of his rod to convey a clear and unmistakable impression as to what it is, to the minds of his pupils. Upon the wall of the room, oppo-

side to the teacher's desk, and over the pupils' large slates, might be displayed the addition table, upon which the class could be frequently drilled, with great facility. In connection with this table the class should have a small arithmetical treatise, unfolding the principles of numeration and addition, and nothing else. During the first year, they should be so thoroughly drilled in adding figures, that they could perform operations without counting their fingers. Various pictures, according to the tastes of each teacher, might be hung in different parts of the room. After such a start as this, further appliances should be added from time to time as might be deemed expedient, upon mature reflection. In fact, everything in the power of man should be done to add life to the often too tedious and wearisome processes of imparting instruction.

In the room or rooms devoted to the class in the second year of their progress, should be the following peculiar arrangements: On the ceiling should be drawn the most commonly used geometrical figures, with their names attached. On the wall opposite the teacher's desk, should be the subtraction table, upon which the class should be thoroughly drilled during this year. In connection with this, they should have a small arithmetical treatise, comprising extended illustrations of the rules of subtraction, with a review of addition. These exercises in arithmetic should be so constructed as incidentally to assist the pupils in the acquisition of language. Books, containing short, simple and striking stories, the more pictures the better, should form the library for this class. In this library, and those of the higher classes, should be found books suitable for Sabbath reading. The teacher of this class should have in his possession a number of images dressed so as to represent family relations. It would be unnecessary to describe them here in detail. Each teacher's own ingenuity would suggest to him how he could best represent grand-parents, parents, children, uncles, aunts, cousins, &c. It seems to the writer, that from this point of instruction onward, each class should have port-folios of engravings, of more and more value, as they became able to appreciate them. They could often engage in writing descriptions of these engravings and pictures.

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The room or rooms intended for the third year, should have the multiplication table on the wall opposite the teacher, and another arithmetical book should be given out, with thorough exercises in multiplication, reviewing addition and subtraction. The library should contain books of a higher grade. Above the teacher's slate, so contrived as to be easily rolled or unrolled at pleasure, should be, on an extensive scale, a map of the town or city in which the Institution is situated, giving prominence to the Institution itself and the grounds in its immediate vicinity. It would be well if, in connection with this, a little book could be prepared, describing the various points of interest, buildings, &c., upon this map. This, it will be seen, would constitute the pupils' first lesson in geography. I am somewhat at a loss what to propose for the ceiling, but would suggest that for this year, and all from this till the last, the ceilings of the rooms should have upon them either an outline representation of some of the most difficult words for deaf-mutes to obtain clear ideas of, or formulas of sentences arranged according to the signs standing for different parts of speech, which are used to some extent, I believe, in most of our Institutions. For instance, let No. 1 of the formulas have the signs for such a sentence as this—*that boy loves candy*. By simply pointing to this standing monument of such a combination of words, the teacher could require his pupils to fill their slates with sentences upon that model. Some may object to this as being too stiff, but I do not believe that in the earlier stages of deaf-mute instruction, rigid correctness can be obtained without a certain degree of stiffness.

The room or rooms for the fourth year, should have the division table where the other tables were in the other rooms, and another small book distributed which should introduce the pupils to a thorough acquaintance with the four ground rules of arithmetic. Behind the teacher's desk, should be a large map of the State or section of country from which the pupils generally come, and there should be a small book describing it and giving interesting statistics and facts with regard to it. The library and all other necessary appliances to illustrate the text-books of the class, should be found in their proper places.

For the class or classes in their fifth year, the arithmetical tables should be constructed so as to assist in the difficult undertaking of making fractions easy. The text-books might this year contain the common tables of weights and measures and examples given to illustrate them. The map should be an elegant one of the United States, and during this year, a comprehensive view of this country should be given and fastened upon the minds of the pupils. Library and other appliances as heretofore.

The arithmetical portion of the wall in the room or rooms for those in their sixth year, should present two or three of the more commonly used notes of hand, and a glimpse at the manner of keeping accounts. The book should fully illustrate these subjects and initiate the learners into the mysteries of interest. The map should be as large and as splendid a one as could be procured of the world. And upon this the most thorough drilling should be had in connection with a book adapted to it. The library should be selected with great care and embody useful as well as interesting reading.

In the place of the arithmetical tables, the wall of the apartments devoted to the class in their seventh year, might be seen a concise view of the different currencies of the world with their value in federal money, or perhaps something of more importance. The map should be one to illustrate ancient and sacred history. The ceiling should have a representation of the solar system. The pupils should have a new arithmetic reviewing all the principles they have been over, and a geography and atlas for the same purpose. The library should contain some of the standard books of the day.

Besides all these arrangements and appliances, thus briefly and imperfectly alluded to, there should be in the cabinet, various others, to be used when needed in any of the classes. To these I have no time to refer in detail.

I am aware that the foregoing remarks may appear to some crude and impracticable. If that is the opinion of the majority of the instructors of deaf-mutes, let them so be termed. My only motive in writing as I have, has been to call attention to

the absolute necessity of doing *something*, however little at first, to render the processes of instruction more practical and interesting. Of course, each Institution must be guided as to the extent they will go, by the circumstances in which it finds itself placed, the most prominent of which circumstances, as I apprehend is the condition of the finances.

Let none of us flatter ourselves that all has been done which can be done, in the arrangements of our school-rooms, but let us put forth our whole energy in the great work of perfecting what has been so nobly begun by the pioneers of that system of teaching deaf-mutes, which is, and of right ought to be, called the American.

Remarks followed from Dr. PEET and Professors CARY, COOK, WOODRUFF, TURNER, and others.

The exercises of the day were then closed with prayer in the language of signs, by Dr. PEET, and the convention adjourned to meet at 9 A. M. on Thursday.

SECOND DAY.

Thursday, August 29, 1850.

The convention re-assembled at 9 A. M. on Thursday. In the absence of the president, the meeting was called to order by Dr. PEET, and the Rev. Mr. TURNER, the first vice-president, took the chair.

Prof. TURNER then made an exposition of a passage of Scripture from John xii. 46, and offered a prayer in the language of signs.

The minutes of the previous day were read by the secretary, and approved.

Dr. PEET, as chairman of the committee on business, then submitted a report from that committee in continuation of their report of yesterday.

"The committee on business, in continuation of their report of yesterday, beg leave respectfully to submit the following papers to be read, and for discussion, the following questions :

1. On Significant Action in the pulpit. By J. ADDISON CARY.
2. An Inquiry whether deaf-mutes are more subject to insanity than the blind. By O. W. MORRIS.
3. Plan for a Syllabic manual alphabet. By J. R. BURNET.
4. On Deaf-mute instruction. Anonymous.
5. Moral state of the deaf and dumb, previous to education, and the means and results of religious influence among them. By I. LEWIS PEET.

QUESTIONS FOR DISCUSSION.

1. A resolution proposed by Rev. Mr. CARY, of New-York, relative to the census.
2. A resolution respecting the introduction of the manual alphabet in common schools.
3. Information by principals of institutions, in answer to questions contained in the fifth volume of the "*Annales de l'Education des Sourds-muets et des Aveugles à Paris*," under the direction of Prof. MOREL.
4. Resolution relative to a periodical.

The report of the committee was adopted.

On motion of Rev. J. H. PETTINGILL, it was resolved that the anonymous communication on the subject of deaf-mute instruction be first read.

Mr. BROWN of Indiana, stated that as a member of the committee, he had accorded his assent to the reading of this paper,

on the assurance that it was a clever article ; but he objected to the reception of such articles as a general rule, and hoped that this instance would not be regarded as a precedent.

The paper was then read by the Secretary.

MR. PETTINGILL offered the following resolution at the conclusion of the reading of the paper :

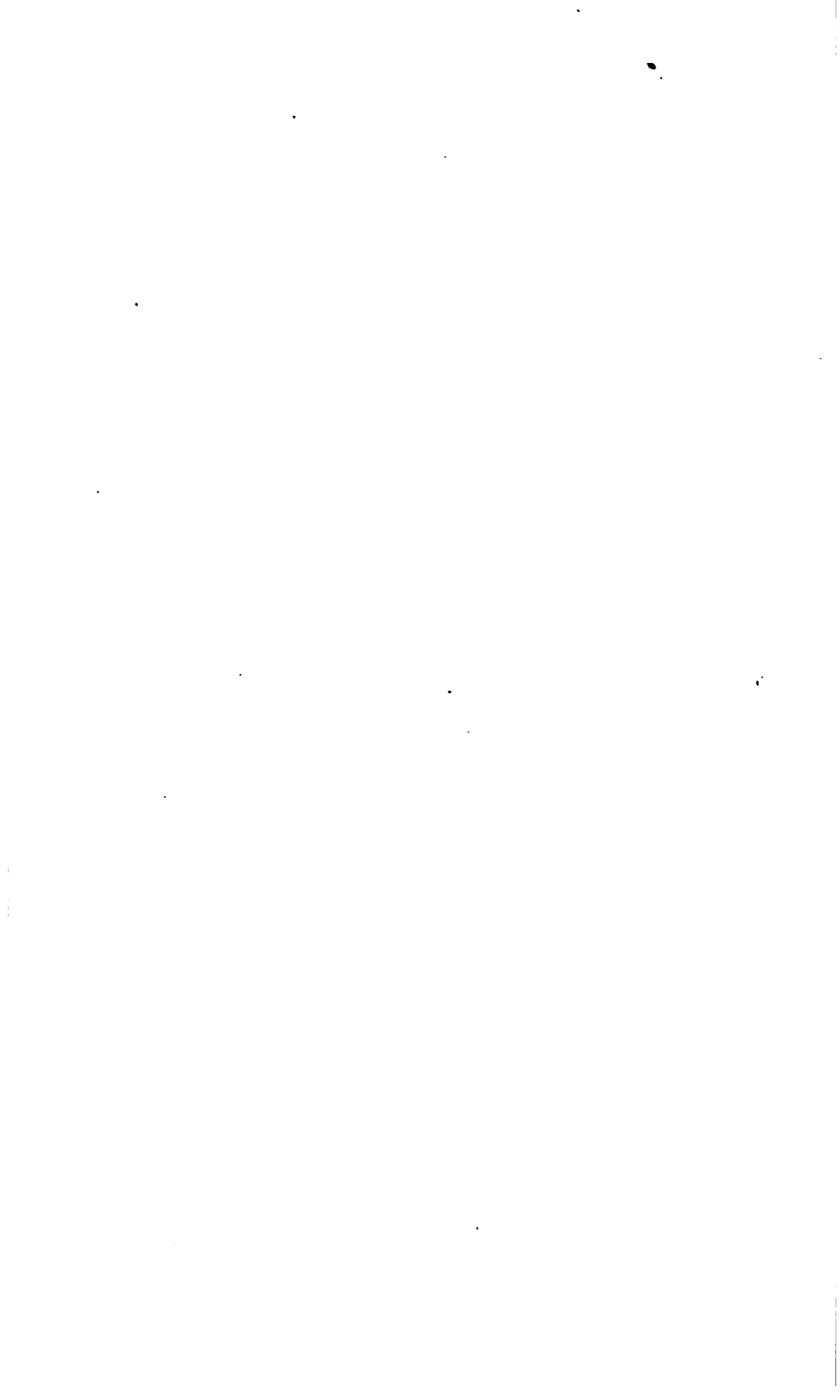
Resolved. That the anonymous communication just read be excepted from the published proceedings of the convention.

After some remarks from Hon. J. W. BEEKMAN in support of the resolution, taking the ground that anonymous communications were not entitled to the same consideration as those furnished by members of the convention, the resolution was adopted.

A paper on "Significant Action in the Pulpit," was then read by Prof. J. A. CARY, of New-York.

ON SIGNIFICANT ACTION IN THE PULPIT.

BY J. ADDISON CARY.



ON SIGNIFICANT ACTION IN THE PULPIT.

The mind is not dependent solely on the vocal organs for an expression of its thoughts and emotions. The interior spirit finds an index in the hand and eye, and paints upon the countenance as upon canvas, its minutest conceptions. In a general sense, that "actions speak louder than words," is a maxim which combines the results of common observation for ages. But in a restricted sense, as an auxiliary to speech, to indicate the motions, forms and uses of objects, and express the passions and emotions of the speaker, the language of natural action possesses an extent and power too little appreciated.

Pantomime is a worthy companion, and rival of the sister arts, poetry and painting. Zeuxis, the Sicilian showed the wonder of the *pictorial* art in painting grapes so true to nature, that birds flew upon the canvas to pluck them. But Whitfield, by the fascinations of his unrivalled *action*, drew men from their seats, and as they fixed their eyes on the sinner, so vividly sketched before them, sinking into hell, they shrieked, as he went, "there, he's gone." A perfect master of the art has a kind of portable scenery which he can produce and change at pleasure, and which possesses a beauty and a charm not surpassed by the painted landscape or the scenery of the stage.

We here broach no new theory. When the great Athenian orator was asked what contributed in the highest degree to the success of a public speaker, his reply was, *action*. When asked what was next in importance, he replied *action*! And when the inquiry was made, what was of the next importance, his answer was, *action*!! Every speaker then, who would move mind, must be, in a sense, an actor, whether he appear before a popular assembly, in the halls

of legislation, at the bar or in the pulpit. Each place requires a peculiar style of action. We propose here, however, only briefly to refer to the use of signs as appropriate gestures in the pulpit.

We are aware that the general sentiment is adverse to much gesticulation in the pulpit. As a people, we are not accustomed to much action in our colloquial discourse. A degree of it which would seem perfectly rational in a Frenchman, would expose an American to suspicions of insanity. Nor would we advocate a kind of perpetual motion. On the contrary, let the entire person of the speaker be under a wholesome restraint. As has been aptly said, "use all gently, for in the very torrent, tempest and (as I may say) whirlwind of your passion, you must acquire and beget a temperance that may give it smoothness."

But it is asked would you have a preacher theatrical? If by theatrical be meant affected, pompous, unnatural, assuming a false appearance, and representing in character, in thought and emotion, another person, we answer no. To such occupants of the pulpit we would say, *Procul, O Procul, Este profani*.

But if by theatrical be meant using the eye, the face, head, arms, hands, in short, the whole person, and not merely the *tongue* to indicate the operations of the ethereal agent within, then we say, let the preacher be theatrical, "with this special observance," in the words of Hamlet, "that you o'erstep not the modesty of nature." If to "suit the action to the word, and the word to the action," be theatrical, let him do so if he but regulate his action by the dictates of a sound judgment and a refined taste.

The *faults* of speakers as to significancy of action, respect usually its frequency, want of meaning, inappropriateness or omission of appropriate action. As to frequency, some use too much action, others too little, and others none at all. From such you may hear a voice, but as to action, it is like the sound which issued from the vocal statue of Memnon—"Vox et præterea nihil."

Some gestures are unmeaning, and others are sadly inappropriate. A preacher was once describing the ladder which Jacob saw. "Upon it," he said, "were the angels of God, ascending and descending," making a downward gesture with the word as-

ending, and an upward one on the word descending. In this case the hand belied the tongue.

How inappropriate, too, is sometimes the whole manner or air of the preacher. Instead of manifesting in every look and gesture the urgent solicitude of an ambassador who, in Christ's stead, would beseech sinners to be reconciled to God, or showing the kindness and respectful address of one who would ask souls to Christ, he too often seems to be indifferent to his high calling, and to have no conception of the importance of his work, or else appears as if he were acting as God's Vicegerent upon earth, and were fulminating the anathemas of the Pope.

But the *fault* we particularly notice, is *not using significant action* where the sense admits of it, and circumstances allow it. The different parts of the body may be used in an almost endless variety of expressive movements. For instance, the eyes may be raised in addresses to the Deity. The hanging down of the head may denote shame or grief; the holding of it up, pride or courage. To nod forward, implies assent; to toss the head back, dissent; a sudden jerk, wilfulness. The head averted indicates dislike or horror. It leans forward in attention. In most cases complex action is required as in representing doubt, pity, aversion, fear, hope. The hand laid upon the breast appeals to conscience. On the eyes it exhibits grief or shame. On the lips, silence. In prayer, both hands may be held supine, applied or clasped. The arm is projected forward to show authority. Both arms are spread expressing admiration. They are both held forward in imploring help. Both fall suddenly in disappointment. Desire, repulsion, permission, restraint and commands, to go, come, &c., have a natural expression in gesture preceding the vocal utterance and adding essentially to its force.

In cultivating this art, close observation of nature is requisite, and frequent attempts at accurate delineation or sketching in the air. In practicing the art the speaker should accommodate himself, in all respects, to the subject, place and occasion. In description, let him by an effort of a vigorous and inventive imagination hold in his mind's eye, distinctly before him, the scene

person or character he is describing. He should also be unembarrassed, and by practice possess perfect control over every muscle. Above all, there must be strong emotion. This is the steering or motive power. The speaker should be so filled with the subject as to be identified with it, that every nerve and muscle of his body shall vibrate in harmony with the sympathies of his soul. If a speaker do not feel, by no means let him attempt to act. There should be no assumed feeling, no mock action. Let the arm lie as if palsied at the side, if no mandate be issued from within.

To be truly eloquent, therefore, the preacher of the gospel must be deeply pious. His heart must be thoroughly imbued with divine truth, humbled by a consciousness of his own sins, and inspired with a holy joy and confidence in Christ. He must have a deep sense of the guilt and danger of impenitent sinners, and the fullness and freeness of a Saviour's love. He should never enter the pulpit without previously spending some time in secret meditation, and communion with God by prayer, seeking to be filled with the Holy Ghost. Then may he come before the people, and his countenance will show that he has been with God, as the face of Moses shone in the sight of all Israel, when he returned from the mount. Then, too, as sparks radiate from every part of a person filled by insulation, with the electric fluid, will he, filled with the spiritual fire of heaven, be radiant with a divine light, and emit an influence on all assembled, at once thrilling and irresistible.

Since the above was written, the following remarks by the Rev. Dr. Skinner, have fallen under our notice. They form part of a discourse on "Power in speaking," which was published in his work entitled "Aids to Preaching and Hearing."

"One of the most important of the elements of power in speaking is just action; or an external deportment in the speaker, becoming the subject of his thoughts, and the feelings which it should excite in his mind. Indeed, the greatest of orators, placed in this, the first, second, and third perfection of a powerful speaker. The reasons of its importance are obvious. In the first place the absence of it gives the hearers the impression

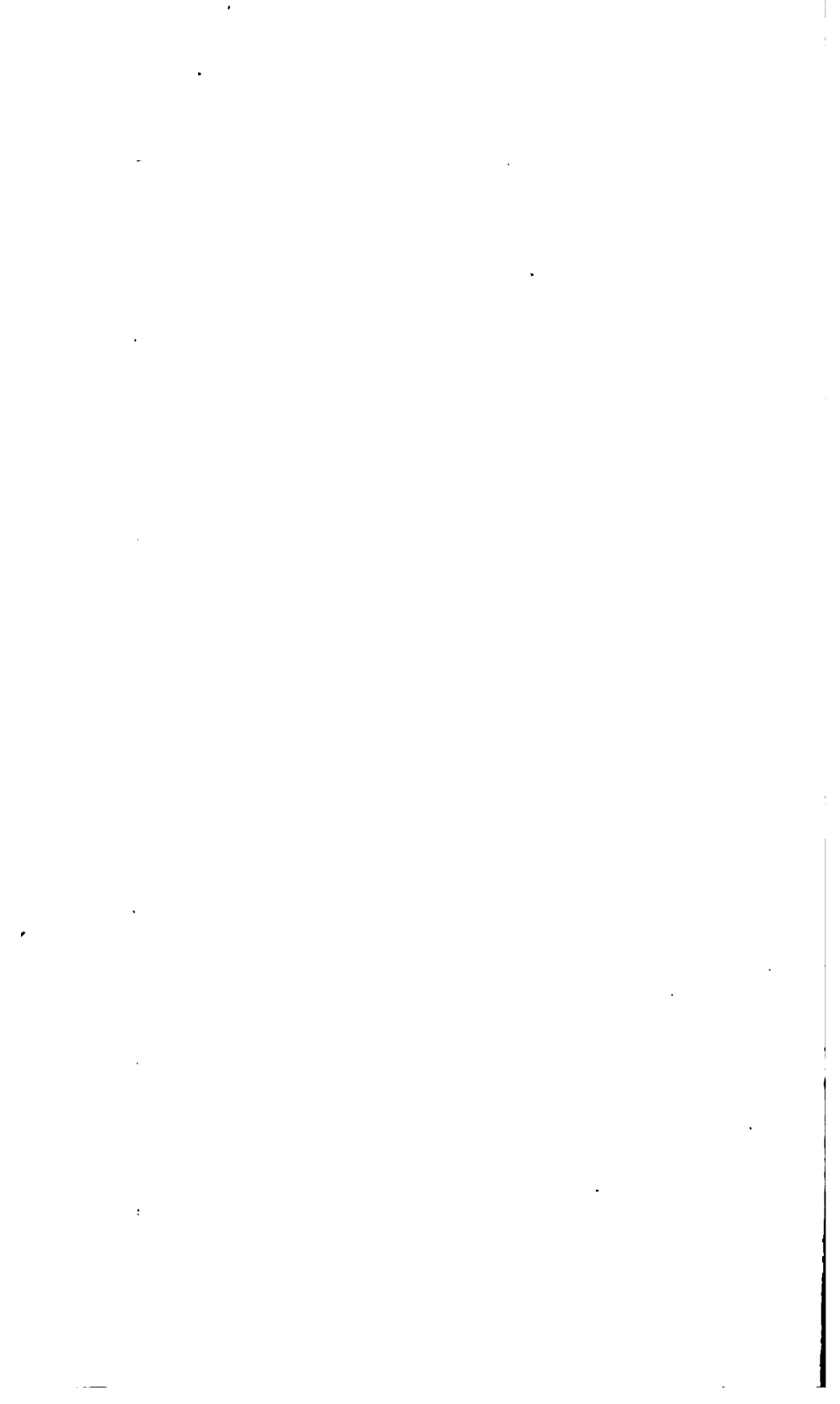
that the speaker is not much moved himself; for such is the sympathy between the body and the mind, that the one cannot be deeply affected without producing a corresponding change in the other. If there is strong emotion within, it will appear in the face, in the tones of the voice, in the general air of the person; and little confidence is felt by the hearers in the sincerity of a speaker, whose *words* tell them that he is moved, when his *action* or manner of delivery gives no concurrent testimony.

Pleads he in earnest? Look upon his face;
His eyes do drop no tears; his prayers are jest;
His words come from his mouth.

In the next place, when a powerful emotion becomes manifest by its effects upon the speaker's look and manner, it communicates itself to the audience independently of words, so as to make the most ordinary enunciation irresistible. If, before a man speaks, his eyes glow with delight, or be suffused by silent grief, he is already eloquent. By a sort of contagiousness, emotion so manifested, diffuses itself with a power which no one can withstand. Hence no remark more deserves the attention of a speaker than the very common one, that the most ordinary matter, uttered with just action, will make a deep impression upon an audience, when the best speech ever composed, if delivered without this advantage, would be comparatively feeble.

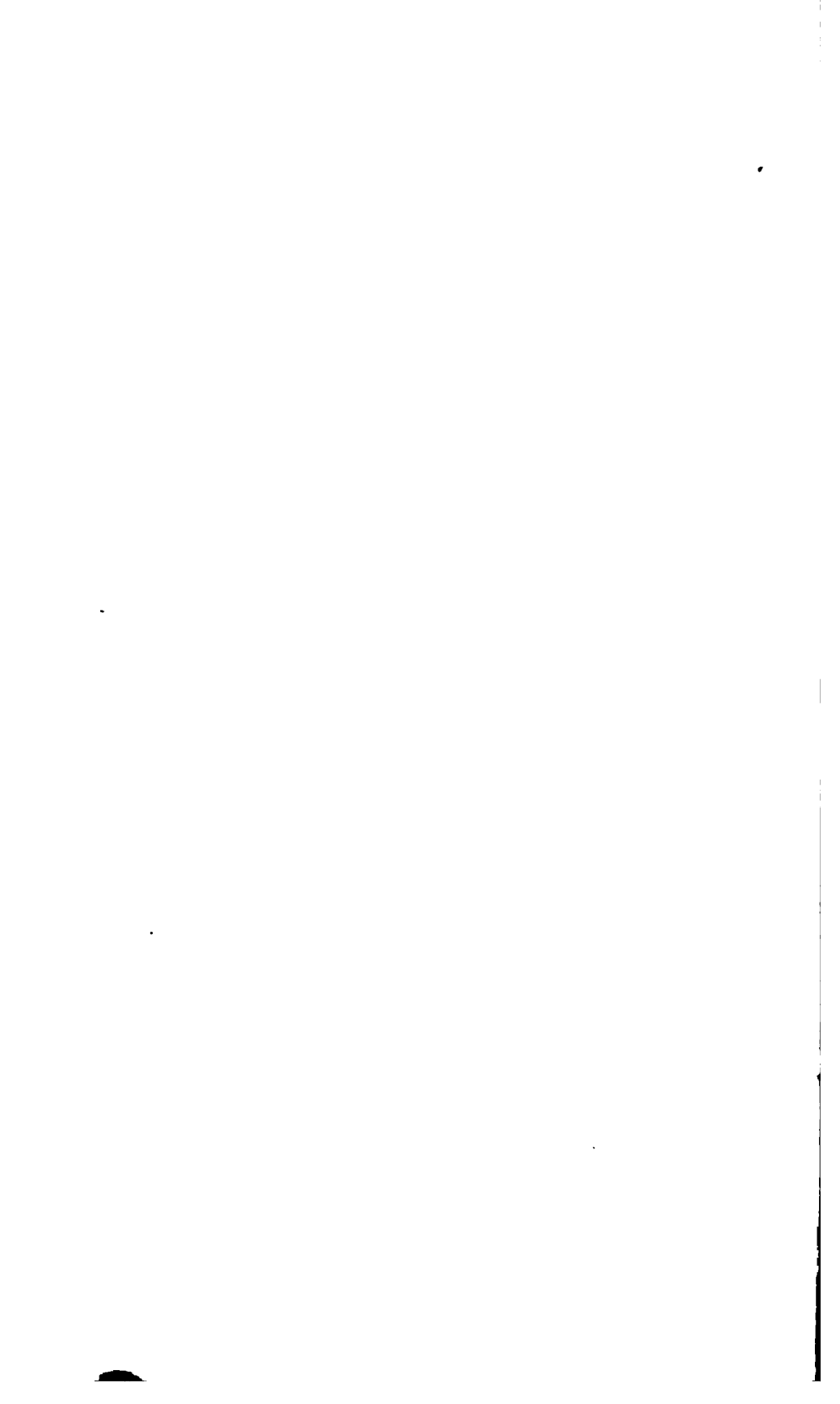
We would add, in conclusion, that as the system of instruction in our common schools and other seminaries of learning, has been, undoubtedly, improved by the introduction of the system of instructing the deaf and dumb, both as it respects methods of teaching and text books, so, if we mistake not, the art of public speaking has been and will be still further improved by the cultivation of the language of signs. By its exhibition in the classroom and on public occasions, the spectator is astonished at its power of expression, and the public speaker, ashamed of his insignificant gesticulation, cannot fail to see in those natural elements, an aid to speech worthy of his most careful study.

Prof. D. E. BARTLETT of New-York, read a paper on the
"Acquisition of Language."



THE ACQUISITION OF LANGUAGE.

BY DAVID E. BARTLETT.



THE ACQUISITION OF LANGUAGE.

In accomplishing the great business of education, as in effecting any great work, it is necessary at the outset to inquire, first, what we have to do. Secondly, what are the most efficient and expeditious means of accomplishing our object.

In the work of education, the first great object to be attained is plainly, the proper development and discipline of the mental powers. How this can best be effected, is to the educator of the deaf-mute mind the question of paramount importance. If, however, in view of the peculiar difficulties that have to be encountered in the education of the deaf and dumb, it be inquired what we have chiefly to do, we are ready to say *to teach them language: this is to educate the deaf and dumb, and vice versa—to educate them is to teach them language.* What then is *language*? and what is *mind*? and what is *mental development*? (for in discoursing intelligently and intelligibly upon a subject, the first thing to be attained unto is a right understanding of the terms we use.)

Language, then, we define to be *any medium of communicating thought from mind to mind.* But the language of pantomime and signs is to the deaf and dumb an abundantly intelligible means of communicating thought. This, however, being to them a *vernacular language*, is not the branch of language which we have to teach them, albeit we may benefit them by restricting and correcting their mode of using it. The particular form of language which we have to teach the deaf and dumb is written or visible alphabetic language,—grammatical discourse, expressing, in the words, sentences and idiomatic phrases of the language of

the country in which they reside, the things and their relations with which they have to do. *Mind* is the intellect of man. It is preëminently that which we have to awaken, train and instruct, in the education of the deaf and dumb. And, what is *intellectual development*? Whatever it be, or whatever it be not in other departments of education, we hasten to say: In the education of the deaf and dumb, it is the acquisition of language. To teach the deaf-mute a perfect knowledge of written language is to develop that mind to its utmost. *To educate the deaf and dumb is to teach them language.*

We are here met by the question, How does the mind acquire the knowledge of language? In treating of the operations of the mind, we can only trace those operations by observing the use which it makes of the senses.

A learned writer on language has defined it to be "the faculty which God has given to men of communicating their perceptions and ideas to one another, its signification being extended to every mode by which ideas may be made to pass from mind to mind. In further speaking of the manner in which language is appropriated to the use of the mind, under the different forms of spoken and written language, this writer remarks thus: "Philologists call the communication of ideas by writing, *written language* in contradistinction to language properly so called, which they denominate spoken language. It is certain that ideas may be communicated by signs, representative of sounds, which word representative must not, however, be taken literally, because there is no point of contact between the sense of seeing and that of hearing. All that can be said, is that by tacit convention certain visible signs are made to awaken in the mind the idea of certain audible sounds, which sounds by another tacit agreement awaken the ideas of physical objects, or of moral perceptions. Thus the eye operates on the mind through the medium of the ear; but the process is so rapid that it is not perceived at the time, and writing may be said to be even a quicker mode of communication than speech, for the eye can run over and the mind comprehend the sense of a page of a printed book, in a much shorter space of time than the words which it contains can be articulated. Still the passage of ideas from the eye to the

mind is not immediate; the spoken words are interposed between, but the immortal mind of man that knows neither time nor space, does not perceive them in its rapid flight, and by this we may form some faint idea of what the operations of the soul will be when freed from the shackles of our perishable frames."

All this is very beautiful, philological, metaphysical, learned, true, but it relates to the mature operations of the mind. It tells us glibly how the mind can act after it has fully accomplished the acquisition of language. It affords us, indeed, an admirable and an encouraging view of the degree of expertness and rapidity to which the mind is capable of attaining, in the use of the instruments of communication with which nature has provided us. But it refers to a stage of mental action far in advance of that with which we have now to do. Our present task is to endeavor to show how the mind proceeds in its incipient steps, in its early efforts of action while attempting to operate under "the shackles of our perishable frames."

It may not be amiss from our purpose here, for the sake of testing the power of language, and showing the use which it serves in developing and bringing into use the mental powers, to inquire, what would be the condition of the mind attempting to perform its operations, without the knowledge and use of conventional language. We reason thus: the mind being wholly spiritual in its nature is dependent entirely upon the senses of the body in communing with the material world. For all knowledge of the appearance, color and shape of objects, it depends upon the experience of the *eye*; for all perception of sound, upon the *ear*; for knowledge of weight, size, smoothness, roughness, density, cold, heat, &c., upon the effect of such qualities upon the nerves and muscles when the body has to encounter, take hold of, carry and deal with objects possessing those qualities, i. e., upon the sense of *feeling*; for all knowledge of those properties of bodies that affect the *taste*, as sweetness, sourness, bitterness, &c., upon the experience of the tongue, or the organs of *taste*; for odor upon the olfactory nerves, the organ of *smelling*. This is, of course, all very true, and very commonly said. We now remark it for the purpose of tracing the connection of sensation and perception with the acquisition and use of language. We

will suppose an intelligent person in the full exercise of all his powers, mental and bodily, to be entirely destitute of all knowledge of language. This we may consider to be an impossibility, for without language it would not be possible for the mind to become at all extensively developed, but for the sake of argument we will suppose the case. What ideas of things, their properties and their relations, could a mind thus situated contain? Certainly they could be nothing more than memories or remembrances of impressions or perceptions. In what way could a person so situated proceed to express to another person one of his ideas? He has no name for it. He has never expressed it by name, even to himself. He has no significant emblem or representative of the idea. How can he express it? To a person thus situated, the only available means of communicating his ideas would be gesture or natural imitative action, which we call pantomime. If he attempt to give an account of actions that he has performed, he must perform a complete repetition of them. If he attempt to describe the effect of actions that were performed by others upon him, he can do it only by replacing himself in the same, or similar circumstances, and receiving, or seeming to receive, the same actions. If he attempt to describe the properties of objects that he has seen, or with which he is familiar, he must show the effect that those properties have produced upon him. In an intelligent, active child, just beginning to express his wants, wishes and ideas, we find a realization of the above supposed case, except the developed mind. We here find pantomime subserving a most important use, viz, that of a sort of stepping-stone from a condition of entire destitution of all knowledge of conventional, oral or written language up towards the complete knowledge of it and all kinds of abstractions. This is a fact of which experienced instructors of the deaf and dumb are well aware, though one which many learned and philosophical men fail to perceive, viz, that the initiatory process of learning language is always in pantomime or indicative action. Without the use of it the infantile mind could never be initiated into a knowledge of the meaning of spoken language. This results necessarily from the purely arbitrary and conventional character of oral or alphabetical language.

But to return to our question. How does the mind acquire a

knowledge of conventional language? By precisely the same process with which it proceeds in obtaining its acquaintance with the whole material world, viz: by a continued course of repeated and reiterated *sensations* and *perceptions*. The signs for the ideas, audible and visible, being addressed to the sense of hearing or sight, each individual impression upon the organ of sense addressed, produces a distinct mental perception, which the memory retains; each repeated impression of the sign rendering the remembrance of it more and more perfect until the sound or sight of it instantly recalls to the mind the idea of the thing expressed. To illustrate this we will take any single object and its name, for instance, *a tree*. We will suppose the learner to be a little child who has not yet learned this name, or a foreigner beginning to learn the English language. The sound of the word *tree*, when first pronounced in the hearing of such a learner, conveys to his mind no idea. It is simply an audible sound. The object is indicated, and in connection with its indication, the name is pronounced. The learner heard the sound, and with his vocal organs imitates it. Perception of the object in connection with the sound of its name takes place in the mind of the learner. This process is repeated until such a familiarity with this connection is acquired as enables him to associate instantly the name of the object with the sight of it, or vice versâ, the idea of the object with the sound of its name.

In learning the audible names of all objects, and ideas perceived by the several senses, a similar process takes place. The rapidity of the progress, other circumstances being favorable, depends upon the frequency of the repetition of the impressions.

We have thus far explained the process of learning language by the ear. Let us now enquire how the knowledge of written language is acquired by one who has learned vocal language. We will take for example again the word *tree*. With the sound of this name the learner is perfectly familiar, so that it instantly reminds him of the object. Let the word *tree* be written and presented to his sight. Will the sight of the word reach his understanding? Surely not. Let him be taught to pronounce the several letters, t-r-e-e. Will he then comprehend its meaning?

Not yet. The idea of a tree has never yet entered his mind through the written word *tree*. It is his ear only and not his eye that has been educated to understand the word. How shall the idea of a tree be communicated to his mind through the written word? All the while he looks and spells, repeating the letters, the word conveys to him no intelligence, until it is pronounced in his hearing. With the sound of the word he is well acquainted, and he has learned to understand it with his eye, when he has learned to associate the sound of the word with the sight of the written characters used to express that sound. This is what we call *learning to read*, and from this it appears that what we call learning to *read* is (with those who possess the powers of hearing,) learning to transfer the knowledge of the ear to the eye, for in reading, even with those who are thoroughly versed in the use of language, the ideas do not reach the mind directly through the eye, but indirectly through the ear, as has been previously remarked, the sight of the word, by a sort of "tacit convention," (the result of repeated use,) awakening the remembrance of its sound previously made familiar to the ear. In the case of the deaf and dumb learning written language, and in case of studying an *ideo-graphic language*, the ideas may be made to enter the mind directly through the eye. We are aware that by many writers on language the practicability of a language purely *ideo-graphical*, reaching the mind directly through the eye is denied.

Those who assume this, however, are obliged to make an exception in favor of the deaf and dumb, and from this exception we are led to reflect upon the reason for which *ideo-graphic language* has come to be regarded so impracticable. Certainly it is not on account of any inherent deficiency in the power of visible signs to express ideas. The spirit can communicate with the outer world through the agency of any one of the senses at a time. Sight is not inferior to hearing in strength and quickness of perception. It is true, indeed, that the senses often act in concert, and thus by a sort of interaction or reciprocal action aid each other.

The perception of the mind acting through one of the senses is often modified by the contemporaneous, previous or succeed-

ing action of another organ. So in the use of language the senses prompt and aid each other. As a simple, familiar instance of this, we may remark the manner in which we often correct the spelling of a word of doubtful orthography, in writing. We pronounce it. It sounds right. We write it spelling it in different ways, and look at it to see which *appears* most correct. In this case, the memory of the eye serves as a guide to the ear. Instructors of the deaf and dumb often see their pupils writing lessons from memory, when hesitating about the spelling of a word, stop and spell it on their fingers to satisfy themselves that it is right. Here we find the memory of the touch aiding the memory of the eye. Many other similar examples of this kind of interchange between the senses in the acquisition and use of language might be shown.

Having spoken of audible and visible language and described the manner in which the knowledge of these is acquired, we might, if our limits would allow, go on and demonstrate the practicability of a language addressed to the mind through either or all of the other senses. The mind acquires knowledge of the external world through each and all of the senses acting under a great variety of circumstances, and in variously combined action. Language is but a portion of the external world, or, more explicitly, the impressions produced upon the senses by the different forms under which language is addressed to the mind through the organs of sense, constitute a portion of the external world with which the mind has especially to do. The signs for ideas of which language is composed, may be addressed to the several senses as well as the forms and properties, actions and relations of things and persons. With *audible* and *visible* language we are all familiar. Language in a *tangible* form is in use among the blind and the deaf and dumb. If then we can speak to the mind through *the ear* and *the eye*, and the *nerves generally*, or the sense of touch, why should we not be able to hold conversation with it by its two remaining windows equally open with the former, viz: the nose and the mouth, the organs of *smell* and *taste*? This may be deemed quite fanciful, and indeed so far as any real utility is concerned, in all ordinary circumstances, it may be considered a mere fancy, except as a

matter of philosophical experiment, tending to demonstrate and illustrate more fully the general relation of language to the mind addressed through the senses.

We now return to the point from which we lately digressed, viz: the possibility of ideographic language. Had it not been for the fact, and a great fact indeed it is, that all the world had learned to *speak* before they learned to *write*, no intelligent thinking man would ever have doubted the practicability of making the eye by itself comprehend conventional signs for ideas, as well as the ear by itself. Prejudice existed in favor of audible language, from its long continued, extensive, universal use; and its more perfect ease and convenience. In reference to this point, a writer on language has expressed himself thus. After reasoning to prove the superiority of speech over every other form of language, he comes to this conclusion, that "speech alone is properly entitled to the name of language, because it alone can class and methodize ideas, and clothe them in forms which help to discriminate their various shades, and which memory easily retains; that written signs or characters invented by men who can speak, will naturally awaken ideas in the forms in which their language has clothed them, so as to convey them to the mind through those well known forms, and consequently through the words or sounds to which they have been given. Those who are deprived by nature of the sense of hearing, will make the best use they can of the senses which they possess. But, otherwise, *speech* is the basis of all other modes of communication between men, and all of these modes of communication, whatever be their forms, reach the mind only through the recollection of ideas as clothed in the words of a spoken language,"—to all of which we assent *somewhat*. "That *speech* alone is entitled to the name of language because it alone can class and methodize ideas and clothe them in forms which help to discriminate their various shades, and which memory easily retains," we demur decidedly at agreeing to, and, we think, with time and opportunity, could show good cause for our dissent from such a position. Indeed, we think, that were *the eye* to reply to such an assumption on the part of the ear, it would be inclined to say, and with some good reason, in the words of the lion, in the fable, to the artist who had just finish-

ed painting a contest between a man and a lion, representing, of course, the man victorious—"Please give me the brush, and I will put the *man* on the *ground* and the lion upon him."

But it is time to inquire what, then, is the conclusion of this whole matter? To which we say, the conclusion to which we have arrived is especially this: The law of progress, which governs us in the acquisition and use of language is *habit*. In the use of language, as in performing all the various actions of life, bodily or mental, it is habit that chiefly leads and governs us. In learning language, as in learning everything else, it is practice only that makes us perfect. Theories and rules are good in their place, but without practice, and without much practice, they are useless. It is habit, the result of practice, intentional or unintentional, that impels us, slowly or fast, as the case may be, after we have learned how to move in any given course. In proof of this assertion, if proof were needed, we might bring a host of examples from every department of human action, and the universal world of sentient beings. Men, children, and animals think, speak, express and understand ideas, act and exercise their various faculties and susceptibilities most readily, and effectively in accordance with the influence and impulse of habit. That which is first and oftenest done, becomes easiest to do. It is for this that the whole hearing and speaking world, having first become acquainted with language in its audible form, and accustomed in all their subsequent progress in other forms of language, whether native, written, alphabetic, algebraic, symbolical or foreign languages, spoken and written, or any other kind, to refer back their ideas to the original form of audible language, which they first acquired, and in which they have become most familiarly versed.

To the teachers of the deaf and dumb, whose province it is to awaken, develope, and instruct minds so peculiarly circumscribed in their condition, it becomes an important problem to solve, how they can best avail themselves of this law of habit; how they can most advantageously follow the course of nature; how they can best and earliest present written alphabetic language to the minds of their pupils, so as to turn the current of their

mental action into this channel, in which it is the chief object of their education to cause it to flow.

Prof. O. W. MORRIS, of New-York, then read a paper entitled, An Inquiry whether Deaf-mutes are more subject to Insanity than the Blind.

AN INQUIRY

WHETHER DEAF MUTES ARE MORE SUBJECT TO
INSANITY THAN THE BLIND.

BY O. W. MORRIS.



AN INQUIRY WHETHER DEAF-MUTES ARE MORE SUBJECT TO INSANITY THAN THE BLIND.

The following observations are offered with diffidence on the question, whether deaf-mutes are more subject to insanity than the blind? They have been made in consequence of a remark by a distinguished writer in England, Dr. Millingen, in a work "On the Passions."

The author referred to says, "In a rude state of nature the appetites of the savage are easily gratified; his wants are wholly instinctive; but as civilization progresses, our wants are more artificial, until from habit and fashion they at last assume the influence of absolute necessities.

"Hence it is that insanity is of very rare occurrence amongst rude and uncultivated races; and hence it is, also, that mental aberration is not a frequent infliction on the blind. The blind has become reconciled to his dark destinies; his senses are not exposed to constant temptations; his expectations are more circumscribed, his desires less ardent. The impetuosity, the restlessness of the deaf and dumb evince a constant wish to partake in all the enjoyments they behold; and insanity, with these unfortunates, is by no means uncommon."

The Great Author of all, has, in his own infinite wisdom, ordained that both good and evil should exist on the earth, and that, too, in close proximity. The prophet and the murderer both inhabit the same city,—the child in its simplicity and the rattlesnake with its deadly poison, both roam in the same field; the lamb and the lion both drink from the same spring; the timid and gentle woman, who is alarmed at the buzzing of a wasp, or unwilling to set her foot upon a worm, and the fierce and cruel

warrior, whose nerves are like steel, and who delights in the roar of cannon, or the shrill battle-cry, and can gaze upon slaughtered thousands without a sigh of regret, have both been fondled by the same kind mother.

So in the moral world, good and evil, virtue and vice, praise and blame, honor and shame, health and sickness, are seen in the same person at different, (and in some cases) at the same stages of life. At one period, we see good predominating, every kind feeling gushing forth spontaneously from the heart; at another, many of the most hateful passions rioting unrestrained in the same breast. One day, the love of approbation, or the noblest principles of honor govern the mind, and lead on to beneficent actions; on the next, shame and disgrace cloud all the bright prospects that beamed upon the vision, and shut up all the springs of kindness that are struggling to break forth. At one time, the mind, buoyant with hope and sustained by the sympathy of friends, seems impervious to the assaults of the evil one; the horizon is bright and clear, and no dark cloud casts its shadow o'er the landscape; let a few days pass, and all is dark and lowering, hope has fled, friends have proved false, the sky is overcast, and the mind is fast yielding to despair.

Man seeks happiness during his whole existence, and if he but rightly improved his opportunities, the evils of life would aid him in the accomplishment of his object. One way for him to act, is to avoid all known evils as much as possible, and reflect upon the misery which others suffer, or which he himself might suffer if he were subject to the same evils; and by this comparison he will, at the same time, be encouraged to pursue a course of virtue, and thus secure a portion of happiness. This desire for happiness is the spring of all exertions, the spur to all activity, and when rightly directed and controlled, commonly secures the desired end, but when unrestrained or misdirected, produces sad results.

In discussing this subject, at least as far as necessary for our present purpose, we will consider :

- I. The nature of insanity;
- II. How it is produced;

III. Former opinions respecting the insane;

IV. The methods of cure;

1st. By the ancients;

2d. By the moderns.

I. THE NATURE OF INSANITY.

Among the many evils to which human nature is subject, there is none more appalling than *insanity*; and, notwithstanding this, if aid is seasonably sought to arrest its progress and remove its influence before it becomes established by habit, and before any organic changes have taken place, it is found to be among the most curable. "It is a physical disease," says Dr. Woodward; "the mind, in the most deplorable case, is not obliterated, its integrity is only disturbed; it remains the same, its faculties ready, as soon as the deranged physical structure shall have regained health and soundness, to resume operations and exhibit the manifestations which legitimately belong to them. If the senses are deluded, false impressions are conveyed to the mind; but the senses are physical organs, and the mind is no more at fault if they lead it astray, than it is in believing the false representations of another individual. So of any other function of the brain; false perceptions, morbid activity or depression of the animal propensities, or of the higher sentiments, depend upon physical influences wholly beyond the power of the individual to control. As soon, however, as the physical imperfection is removed, and a healthy condition of the brain restored, reason again resumes its empire, and the integrity of the mind becomes apparent. It is only when the organic structure of the brain and its appendages have undergone such physical changes as to be apparent and enduring, that insanity is utterly hopeless."

If a predisposition existed in the brain and nerves sufficiently active to produce insanity without the intervention of exciting causes, on the senses, then insanity would be constantly present and ever active. It would not matter then, whether a person was deaf and dumb, or able to speak and hear; whether all things

were visible to the eye, or whether they were shut out by a deprivation of sight.

Insanity frequently arises from too constant application to one thing—by suffering the mind to dwell intensely and for too long a time upon one subject. All the faculties of the mind should be exercised in their due proportion, and not one exclusively. If one subject is permitted to engross the thoughts and feelings to the exclusion of all others, the other faculties and feelings of the mind become weakened—its healthy balance is destroyed, and mental derangement ensues. The dominion of reason should extend over the feelings and impulses, the good as well as the bad, neither of them should be allowed undisputed sway; for instances have occurred where insanity has been produced by intense excitement of some of the best impulses of our nature. “It is a calamity,” says Sir James Macintosh, “incident to tender sensibility, to grand enthusiasm, to sublime genius, and to intense exertion of the intellect.”

What class of society is more liable to insanity, from the circumstances in which they are placed, than the blind, who hear the glowing descriptions of the enthusiastic historian or traveler, artist or lover of science, but are debarred from an active participation in most of them by their deprivation of sight? While, on the other hand, the deaf-mute sees and judges from the actions and appearances of those about him, and then adapts himself to circumstances.

II. How PRODUCED.

“Insanity,” says Millingen, “may be produced by a great variety of causes operating upon the mind, among which, a constant dread or apprehension of the very thing is apt to induce it—such as anxiety or fear, which, if continued, deranges the circulation until the heart becomes irregular in its action, and, at last, its organization is affected. Insanity may be produced by known influences that might have been avoided, or it may arise from a constitutional tendency independent of the knowledge or conduct of the individual. In this, and many other respects, it is like other diseases, depending upon a disturbance and derange-

ment of an important part of the bodily frame, the functions of which, being disturbed, diseased actions take the place of healthy ones. A certain condition of the brain, unnatural and diseased, the effect of physical, moral, or mental causes, produces insanity; the natural and healthy actions of this organ are disturbed or suspended, and diseased actions take the place of healthy ones.

Thoughts, feelings, sensations, desires, aversions, passions and propensities are produced through the medium of the brain, and are healthy and natural, or unhealthy and diseased according to the condition of this organ of the mind. Whenever healthy actions, &c., are restored to the brain, insanity disappears, and the mind is rational."

Dr. Rush, in his work on the Mind, says "Intense study, whether of the sciences, or of the mechanical arts, and whether of real or imaginary objects of knowledge, produce insanity, the latter more frequently than the former."

The understanding is sometimes affected with insanity through the medium of the memory. Dr. Zimmerman relates the case of a Swiss clergyman in whom derangement was induced by undue labor in committing his sermons to memory.

Certain occupations predispose to insanity more than others. Pinel remarks that poets, painters, musicians and sculptors are most subject to it.

These studies exercise the imagination far more than the reasoning faculties, and when unremittingly pursued destroy that balance of the mind necessary to a vigorous exercise of all its powers. And is it not an established fact that the blind are generally, and many of them, passionately fond of music? Many of them, also, turn their attention to poetry. These two branches of study are as often productive of insanity as any other, and we should naturally infer that the persons who indulged in studies of this class, and who are mostly disqualified for much active physical exertion, would suffer the natural consequences sooner than those who can divert their minds by outward objects, while the physical powers of the body are brought into active exercise.

"The mind," says Cowper, "is,
 A harp, whose chords elude the sight
 Each yielding harmony, disposed aright.
 The screws reversed! (A task, which if he please,
 God in a moment executes with ease,
 Ten thousand times ten thousand strings go loose;
 Lost, till *He* tune them, all their power and use."

Dr. Forster says that insanity depends very much upon the physical disarrangement of the system, as of the stomach, bowels, &c., and proves it by the practice adopted in its cure.

Among the physical causes of insanity may be named, excessive labor, sudden change from that to quiet without sufficient precaution as to the temperature, &c., inhaling carbonic acid gas, exposure to the fumes of charcoal, the excessive use of tobacco, in any form, opium eating, use of intoxicating drinks, exposure to the sun, &c., and indirectly many others, but the late Dr. Brigham gave it as his opinion that "the most frequent and immediate cause of insanity, and one of the most important to guard against, is *the want of sleep.*"

Said the excellent Dr. Holyoke, after he was above one hundred years of age, "I have always taken care to have a free proportion of sleep, which I suppose has contributed to my longevity," and can there be any doubt that the same care in respect to sleep, would protect the mind against insanity?

Dr. Brigham says, "that ill health should not always be considered a physical cause of insanity, as dyspepsia, palsy, epilepsy, apoplexy, and other complaints that often precede insanity are caused by mental anxiety, and are merely symptoms of disease in the brain in those who become insane."

Another important cause of insanity, and one that has not been duly considered by those most interested, is the proper education of the young, both physically and mentally. If the bodily powers are suffered to lie dormant by neglect, or by an improper attention or devotion of the mind in the acquisition of knowledge while very young, the consequence is prostration of the intellect, and a loss of all the enjoyments anticipated by the fond parents or teacher. So if the mental powers are suffered to

take a wrong direction, or as in some instances, are misdirected by the mistaken notions of those having the control of the young, they must suffer the loss of their dearest hopes and be compelled often to witness the hopeless wandering of the intellect of those, who by proper training, might have shone as stars in the galaxy of eminent personages.

Care should be more frequently exercised in the selection of nurses also, for in the first years of the child are his lessons in morals and self government obtained. How frequently it is the case, that in the employment of nurses, their moral qualifications are entirely overlooked, and almost the only questions asked, are, whether she knows how to work, or if she is willing to draw a wagon, or be confined to the nursery for a certain number of hours each day. The idea that it is necessary to know whether she be good tempered, apt to interest children, accustomed to speak the truth, or given to rambling or to scandal, or relating ghost stories, never enters the thoughts of the employers, while the future happiness and welfare of their children depends materially upon these qualifications. If, then, the nurse be not properly qualified, the child will be as apt, if not more apt, to copy her moral obliquities, than the good precepts and examples of the parents or guardians.

III. FORMER OPINIONS.

The ancient doctrine of insanity was, that as reason is the best gift of God, so its perversion or withdrawal must be caused by the abandonment of his creatures to malignant demons, or by a direct act of his power. After all that has been done for the removal of insanity, we have frequent evidence that such opinions are held by some at the present day, and these opinions are attended by such sacred associations, that it is very difficult to eradicate or remove them. So recently as 1815, Mr. Bakewell mentions the instance of a parent, who insisted that no means of recovery should be used for her son, who was in a state of phrenzy, "for it was an evil spirit that troubled him, and until the Lord was pleased to take it off, she was quite sure that nothing that any man could do would be useful to him." The

same writer adds, "that the opinion that lunatics are demons, prevails very much in Great Britain, as well as in most if not all the countries on the continent of Europe.

Dr. Woodward, in one of his reports says, "The belief that the lunacy of modern times is caused by demoniacal possession, is not so common in the present day, as is the opinion that the lamp of reason can only be withdrawn or extinguished by an extraordinary act of divine power. It is forgotten that it is given to man to keep this lamp trimmed and burning, and he is condemned who provides no oil for his lamp. When the insane were considered to be objects of divine displeasure, they could not hope to receive the sympathy or kind offices of men. Another notion is, a mysterious Providence which abandons the sufferer to every hateful passion, fills him with pleasures and pains, which cannot be increased or diminished by any treatment of man, and renders him dead to all sense of right and motives of virtue. In such cases, no provision for comfort or kindness, and no care to restrain the cruelty which impatience or wanton tyranny may prompt, is made."

"In former times the poor lunatic was regarded as the smitten object of divine vengeance, and any remedial agents that might be employed were wholly discarded," or, as said by a writer, "the healing art proclaimed itself utterly unable to *minister to the mind diseased*." Nothing less than a miracle could restore them; so we learn from the Scriptures. Jails and dungeons were the places in which they were kept, and the sufferings to which they were subject were well calculated to deepen into incurable gloom the mildest form that it might assume. "Chains, rags, filth, the strait-jacket, exposure to cold or heat, and not unfrequently the ready infliction of stripes upon slight provocation, were the most promising features of their treatment." It is stated that in a monastery in the south of France, humanely consecrated by its inmates and founders, (and they, too, professedly followers of Christ himself,) to the care of the insane, in pursuance of a fixed regulation, "*every lunatic received ten lashes a day*," and in one large English asylum, the superintendent sometimes absented himself *two months*; and in another, with five hundred patients, it was an

established regulation that *all*, without any exception, should be bled in June, and take, each, four emetics per annum.

In 1792, St. Vincent de Paul, in Paris, made the first successful effort for their relief in procuring their release from chains and furnishing them with better treatment, food, &c.

IV. CURE.

"In early times the cure of lunacy was sought only by a direct appeal to supernatural power, by which it was supposed to be caused or permitted; and the practice of conjuration has prevailed among heathen nations, as well as among those who style themselves civilized, and even in the Christian church. We have a pleasant instance of the combination of superstition with true wisdom in the mode of curing the insane in the temples of Saturn, in ancient Egypt." And this instance corroborates the generally received opinions of the employments and occupations of active life upon mental vigor, and the consequent infrequency of insanity among the deaf and dumb, *when educated*, (except in cases of hereditary transmission,) for as they gain all their knowledge through the medium of the eye, that light-house of the soul, and through it they perceive all the beauties and wonders of creation, while through the same channel they are fitted to gain their livelihood; their minds are more fully and pleasantly employed than many of their less favored fellow beings. But let us hear what the Egyptians did by way of cure. "A formula of worship was proposed as a charm, and not as a moral medicine, and under this guise, the crowds which frequented these shrines were engaged in a succession of healthful and amusing exercises; they were required to march in the beautiful gardens, and to row on the majestic Nile; delightful excursions were planned for them under the plea of pilgrimages. In short, a series of powerful and pleasing impressions was communicated at a time when the feelings were impaired with a most extravagant hope, and with perfect reliance upon the power, whose pity every act was intended to propitiate. The priests triumphed, and the disease was subdued."

Well has Solomon said, "there is nothing new under the sun," as illustrated by this method of treatment of the insane, corres-

ponding so nearly to that pursued by the most enlightened philanthropists of modern times. So may the conclusion be drawn from this, that the active employment, both physically and mentally, of the deaf and dumb, would prevent the so frequent occurrence of insanity as among those who were debarred from the same routine of labor, study and amusement, or who, by physical disability, either by accidental maiming or by blindness, could not pursue the same course in life. In the one case, an infinite variety and succession of objects and their appropriate actions are presented to the eye, and thence conveyed to the mind, inducing to action as well as thought; while in the blind especially, a long, long night of darkness and dullness must unfit the mind for cheerful thought or active exertion.

But the practice of the Egyptians in combining superstition, that powerful motive to action, with true wisdom, has its counterpart in modern times, thus affording additional evidence (if indeed any such is needed,) of the influence of active and pleasing studies or employment in curing insanity; and if such measures are beneficial in restoring reason, the inference is, that they will be beneficial in preventing the loss of it.

“The village of Gheel, near Antwerp, has long been celebrated as a retreat for lunatics, who are boarded with the peasants, and employed in their gardens and fields, and they are permitted, when unengaged, to roam about at perfect liberty. In this freedom no accident has occurred, and escape is never attempted. The benefits of pure air, occupation and agreeable mode of life are considered of little avail in removing the malady, unless the patients regularly, once a day, pass under the tomb of St. Dymph, whose sanctity, relics and good offices are considered the cause of the restoration.”

Some of the most carefully conducted asylums in Europe, at this day, depend wholly on comfort, indulgence and occupation, together with moral motives for the removal of insanity, and only use medical treatment for the cure of any accidental diseases, which may affect their patients.

Agreeable occupation has its effect, first by diverting mental energy from those faculties which are diseased, to those which are strong and healthy, and thus give rest to the weak and weary; secondly, by giving improved health to the body, and the influence of that improved health to the mind, enabling it successfully to struggle with the tyrant that is holding fast his chains about them.

Moral motives are also as powerful in mental maladies as they are in bodily diseases. All know that active habits, proper diet and medical treatment have great power to control, and even to cure hereditary insanity. The experience of those who have had the charge of insane hospitals, has been that similar remedies have an equal effect in mental as in moral diseases, if applied before the derangement has become a fixed and permanent state of the mind. "The woman who had been bowed down by a spirit of infirmity for eighteen years" required a miracle for her restoration; and it is not a less wonderful work to raise the mind, which from youth to the age of manhood has been prostrate in the dust, and "is in no wise able to lift up itself."

We may look through the different races of mankind, we may search among the savage, the barbarous and the civilized, and we shall not find a good without some corresponding evil; and all the best and most valuable institutions of society may be, and often are perverted, in individual cases, so as to produce mischievous effects. All this, however, might not be considered as the legitimate tendency of any one good, to produce this effect.

Many cases of insanity are hereditary, and of these it would not be surprising if there were many of the deaf-mutes, as most of them occur in families where consanguineous marriages have taken place. These are considered the most hopeless cases, but there have been instances of cure even among these, after they have been persuaded to commence active exercise, either by laboring in the open fields or in the shop.

Among the means of cure made use of by those who have given their best attention to the cure of insanity, the active duties of benevolence, by doing good in various ways, cultivating the

nobler faculties of the mind, and higher moral sentiments, tend greatly to relieve those who are subject to this disease, and to secure their restoration. Induce them to aim at higher enjoyments and more lasting good than this world can afford, to elevate the character, to look more to duty and less to feeling, as a source of enjoyment, and wait with patience the reward promised to a life of virtue. God is good, and the contemplation of his character, attributes, word and works is peculiarly fitted to afford comfort and hope when the mind has been subjected to severe trials, or borne down with grief and anguish.

Another means is to invigorate the physical constitution, to re-establish firm and healthy bodies, brains, lungs, stomachs and moving powers. The precocious and feeble must be taken from their books and put to active exercises. Firmness and cheerfulness under trial and suffering, should be duly cultivated, that the evils which cross our path may be borne without repining. In the seventh report of the Massachusetts Insane Asylum, Dr. Woodward says: "The benefit of labor to our patients is more and more apparent every year." De St. Pierre says in his work, "bodily exercise is the aliment of health." And again, "bodily labor soothes to rest the vicissitudes of the mind, fixes its natural restlessness, and promotes among the people health, religion and happiness."

Reading is one of the most interesting and beneficial employments of the patients in the Insane Hospitals, when not able to labor from unpleasant weather, or from other causes. Sacred music is also one of the best exercises among the inmates. "Religious exercises, in all the variety they afford, make the Sabbath one of the most interesting days of the week." The consolations of religion afford the best security against, and the most effectual preventive of insanity. In a thousand cases, religion interposes its soothing influences and confident hopes, to secure the mind from distraction amid the evils of life, and thus, doubtless, prevents, more frequently than it causes insanity. Without it, where would the agitated mind seek rest, or the perturbed feelings find repose?

There is, undoubtedly, an intimate connection between education and insanity, especially between early training and that condition of the brain which is manifested in precocious mental development. One of the great defects, both of nursery and school education, is the neglect of proper training of the bodily powers during childhood and youth. Nature provides an excess of the principle of life, that all young animals may not only grow, but be active and frolicsome, so that the locomotive system may be strong, healthy and well developed. A system of instruction which unites the development of the physical powers as a foundation on which to erect the splendid mental temple, is the one that should be urged upon the consideration of parents and instructors, and one which, if pursued faithfully, would shield the child from the attacks of insanity. An opposite system of management leaves the child effeminate and slender, unable to cope with his more robust school fellows, or to master the difficult problems of science. But this is not the worst of the evil. If the child is deprived of exercise, and kept at his studies too early or too long, the excess of the vital principle which is produced for the purpose of giving activity and energy to the digestive and locomotive system, is expended upon the brain and nervous system, and they become too susceptible and diseased.

Dr. Buttolph, who was formerly assistant physician at the Insane Asylum at Utica, remarks as follows on this subject :—" One of the chief sources of restlessness and irregularity in the conduct of the insane is the want of mental and bodily occupation. Their employments should be varied according to their previous habits and occupations, and the form and stage of the disease under which they are suffering—but, with *all, regular exercise* is necessary. Amusements are also important means, and should be systematically resorted to—though not to be compared, in their good effects, to regular and useful labor, for those accustomed to it.

" The regularity observed in the various domestic arrangements of an Asylum, such as rising, retiring and meals—also the attention paid to habits of order, neatness and general propriety of conduct, are highly salutary in the recovery of some, and in pre-

serving a yet greater number from declining into a state of slothfulness and neglect."

Dr. Brigham, in the annual report of the same institution, in 1845, says, "We consider the religious exercises of our chapel on the Sabbath, necessary to the good order and welfare of the establishment, an essential part of the moral treatment of the insane." He adds, "Among the amusements afforded to our patients, we think that labor is the best, and it is the most generally preferred. We have many amusements, but with the exception of nine-pins, they do not afford so much enjoyment as some kinds of labor. We have also musical instruments and a library."

The foregoing remarks and extracts may not seem peculiarly appropriate to the subject under consideration, but in the absence of definite statistical information, are brought forward to show that the practice in the cure of insanity is in confirmation of the theory, that active and industrious habits, especially in the open air, combined with regularity in food, sleep, &c., are curatives, and if good as curatives, certainly may be as preventives; and it is a well established fact that persons who are actively employed, both physically and mentally, are seldom inmates of insane asylums, except some extraneous circumstances occur, as accidents, a stroke of the sun, &c.

The deaf-mute is generally actively engaged in all the variety of active employments and amusements incident to human life, many of them in the open air, thus keeping up an equilibrium between the physical and mental powers of the body; while the blind, from the nature of his deprivation, is debarred from a participation in many of those employments, &c., and is obliged to resort more to mental exercises, thereby giving an unequal preponderance to those of the mind. The difference, then, in the necessary employments of the two classes is such as to warrant the conclusion, (in the absence of definite information,) that the tendency to insanity among the deaf-mutes, is not as great in proportion to their number, as it is among the blind.

Remarks from Dr. PEET, Mr. J. H. PETTINGILL, Profs. MORRIS, BARTLETT, CARY, TURNER, WOODRUFF, and I. L. PEET, and others followed the reading of this paper.

Dr. PEET was inclined to believe that further inquiry would demonstrate that there are a greater number of the deaf and dumb insane than has been generally supposed. He personally knew of a number of individuals who had been visited by this affliction, and the subject had attracted his serious attention. As many as ten persons educated at the New-York Institution, are known to have become insane. He knew that a similar misfortune had befallen a number of others educated at the American Asylum at Hartford; and also among those from the Philadelphia Institution. He proceeded to explain briefly the leading causes of these afflictive events—that in some cases, there is a constitutional predisposition to insanity, and of course nothing peculiar, inasmuch as this disease, under such circumstances, follows the law of hereditary transmission; but in other cases, where this liability does not exist, pupils are removed from the Institution before they have obtained such a knowledge of language as to enable them to read books understandingly, and hence are little profited by instruction; and, failing to find employment, they wander about and become unsettled in their habits and feelings. A degree of eccentricity supervenes, and the mind is eventually led to this disease.

Mr. PETTINGILL attributed the evil in a great measure, to the fact of the frequent intermarriage of relatives. If this were so, it would be well worthy a more thorough investigation.

Prof. CARY expressed the hope that the impression would not go abroad that educated deaf-mutes were more liable to attacks of insanity than the uneducated, for he did not think there were sufficient data ascertained to justify such a conclusion. The instructors of the deaf and dumb were acquainted mostly with the educated class, and would readily learn of cases of insanity occurring among them, while an equal or greater number of cases might occur among the uneducated without their knowledge. He did not believe that education was prejudicial to the sound mental condition of the deaf and dumb.

Prof. BARTLETT urged the importance of the intimation thrown out by Mr. PETTINGILL; and considered it as an interesting problem to ascertain the ratio of different classes.

Prof. TURNER urged the importance of obtaining facts in relation to this whole matter; and mentioned a number of cases of insanity which had come under his own notice.

On motion of Prof. TURNER, it was then,

Resolved. That the subject of insanity among the deaf and dumb be referred to Prof. MORRIS for further investigation.

The resolution was adopted.

The following preamble and resolutions relative to the census, introduced by Prof. CARY, were then taken up for discussion:

Whereas, It is of very great importance to ascertain the exact number of deaf and dumb persons in this country, in order to make suitable provision for their relief:

And whereas, The returns of the census, as we believe, have in former years been quite imperfect in respect to this class of persons, giving the impression that the number thus afflicted is far less than it really is:

And whereas, We fear that the U. S. census now being taken, will, from various causes, fail to give reliable data in relation to the deaf and dumb, as well as the blind, insane, &c. Therefore,

Resolved. That the marshals now engaged in taking the census, and the friends of humanity throughout the country, be earnestly requested to make faithful and diligent inquiry, that as full and accurate returns as possible may be made at the present census in relation to the deaf and dumb and others enumerated in the last column of Schedule No. I.

Resolved. That the President of this convention be authorized to give immediately, such public expression of the above request as he shall deem proper.

After some remarks upon the common inaccuracy of the census returns in former years, and the urgent need of a reform therein, the resolutions were unanimously adopted.

The following resolutions on the same subject, were offered by Mr. J. R. BURNET, and unanimously adopted, viz :

Resolved, That a petition be prepared to the Hon. Secretary of the Interior, setting forth the importance and value to the cause of the deaf and dumb of having a complete list of all the deaf-mutes in the country, with the various particulars of age, sex, professions, etc., extracted from the original schedules; and included in the abstract to be published by the authority of the government.

Resolved, That the President be requested to transmit the said petition, in the name and behalf of this convention.

Mr. BURNET supported these resolutions in some appropriate remarks.

A paper by Mr. BURNET, on a "Plan for a Syllabic Manual Alphabet," was read by Prof. I. L. PEET, and illustrated by the hand by Mr. Burnet.

EXPOSITION OF THE SYLLABIC DACTYLOLOGY.

BY JOHN R. BURNET.

EXPOSITION OF THE SYLLABIC DACTYLOLOGY.

The alphabet can be used either with one hand or with two, and will either spell words *literatim*, by groups of letters or by whole syllables. In several cases, two syllables can be expressed by one movement. The number of independent positions and movements is little more than thirty, so that the labor of learning this alphabet in the first place, is hardly greater than that of learning the common manual alphabet, and it is capable of keeping pace with a rapid speaker with ease, after sufficient practice, as the reader may judge, after examining the explanations here given.

When one hand is employed, the hand is held up with the palm towards the person spoken to, just as with the common one handed alphabet. When two hands are employed, it is necessary to attend to the positions of the hands, that one hand may not obstruct the view of the other. In general, the best way is to hold the hands rather down in front, so that the palms are upwards and the fingers forwards, and for the most part sloping a little downwards; but the best position, in different syllables will vary somewhat. Practice will soon show which is the best, and habit will make the best position of the hands as familiar as the proper position of the fingers.

The principle on which the alphabet has been formed, has been to reject altogether the awkward and far-fetched imitations of the printed forms of letters on which the common alphabets have been formed, and to select such positions as can best be combined in syllables, according to the most common order of letters in English syllables. This plan was found to admit of mnemonic

contrivances to make it more easy to remember the letters, and such contrivances have been resorted to whenever they could be conveniently introduced.

We will begin with the vowels.

1. *Vowels.*

As in the English two-handed alphabet, the five digits represent the five vowels in their order. These, when one hand is employed, are formed by holding up that digit, the others being shut. Thus, holding up the thumb represents A; the middle finger, I; the little finger, U. When both hands are employed, the little finger of the right hand points out the vowels on the left. In case of a diphthong, one vowel is marked by a finger of one hand, and the other by the other hand, as will be hereafter explained.

There is another mode of making the vowels, used with one hand for all the vowels, with both hands for the final *e* and *y*, by a movement of the hands after the letters are formed. A movement to the left marks *e*, if prolonged, *ee*; to the right *i*; prolonged, *y*; upwards, *u*; prolonged, *w*; backwards, *a*; forwards, *o*; prolonged, *oo*. To which may be added a movement sloping downward to the left, for *ed*; sloping downward to the right for *ing*; a serpentine motion for *s* in the plural of nouns, and singular of verbs; sloping upwards to the right for *er*. These movements are in short, stenographic characters figured in the air, to denote final letters, the initial letters remaining formed on the hand or hands during the movement. Other such movements can be added, if desirable, e.g., a circular movement for *ion*. A diphthong, it will be seen, may be denoted on this plan by two successive movements.

2. *Consonants.*

S, being always the first letter when present in an initial combination of consonants, is formed by bending the joint of the thumb.

B, P, D, T, V, F, G, K, M, N, are pointed out by the thumb, the first four on the fore finger, the next four on the middle finger, the last two on the ring finger. To those who know the distinction of labials, dentals, and gutturals, it will be an aid to the memory to recollect that the labials B, P, V, F, have their place on the last joint of the finger, the others on the first joint. B is distinguished from P. by being pointed out by the ball of the thumb, while P is by the nail; and a like distinction is made between D and T, V and F, G and K. This, it will be seen, admits of the thumb being readily bent to mark when S precedes P, T, K, whereas it cannot be readily bent in forming B, D and G, which do not take S before them. These letters are formed in a manner presenting some little analogy with the corresponding articulations, which will not only be a help to the memory of those who can speak, but serve to give the deaf and dumb some idea of the different sorts of letters.

C, H and L, are formed by half bending a finger, the fore-finger for C, the middle-finger for H, the ring-finger for L, so arranged, because, in combinations, L comes last, and C next to S, as in *chloroform*, *school*.

R is formed by entwining any two fingers that may be disengaged, generally the middle and ring-finger.

Z, Y and W, are formed by bending fingers close to the palm; the fore-finger for Z, (because it is figured by the fore-finger in the common alphabet,) the middle-finger for Y, (because I and Y are akin,) and the ring-finger for W, (because OO and W are akin.)

X is the common one-handed alphabet.

Qu, taken as one letter, (because Q is never used without U,) are formed by doubling the fore-finger and middle-finger, with the thumb pressed over them, but when S precedes, as in *square*, the thumb is bent, which brings it under the fingers.

J is formed by doubling the middle finger, as in Y, and pressing the thumb close along side of it, (because J was formerly called I consonant.)

3. Initial Combinations of Consonants.

By examining the following table of the initial combinations of consonants in our language, it will be seen that all of them can be formed by the above alphabet, so as to show every letter distinctly, and in its proper place, beginning with the thumb; except *wr*, *wh* and *rh*, in which the order is inverted, which, however, will make but little difficulty, only a very small part of the labor which the child who hears undergoes in learning orthography. *Kn* and *Gn* can be indicated by a little contrivance, so as to point out both the *k* and *n*, or the *g* and *n*, at once, their places being on the like parts of adjoining fingers, and *ps* is so rare it had better be spelled *literatim* when it occurs.

Table of Initial Combinations of Consonants.

bl,	br,							
					sc,	scr,	sch,	
cl,	cr,	ch,	chl,	chr,				
	dr,				dw,			
fl,	fr,							
gl,	gr,	gh,						
						sh,	shr,	
						sk,		
pl,	pr,	ph,	phl,	phr,	sp,	spl,	spr,	sph,
					squ,			
	tr,	th,		thr,	tro,	st,	str,	
					sl,	sm,	sn,	sw.

Anomalous.

wr, wh, rh, kn, gn, ps.

All of these, except those marked as anomalous, can be readily expressed with one hand, by a single position in which each letter is distinctly seen in its proper order. Concerning the anomalous combinations we have already spoken. They can all be distinctly expressed, except *ps*.

We will, in passing, make a few remarks on the practical use of this alphabet with one hand. The initial combinations being expressed as above, and the vowels by the movements which have been described, words can be spelled with about half as many positions, on an average, as by the common alphabet. To spell for instance this sentence of nineteen letters, "when will school begin?" will require only ten positions, connected by slight movements. Whe n wi l l schoo l be gi n ?

To be able to spell words with double the usual rapidity, is, in the instruction of the deaf and dumb, an advantage of no little moment.

But, by using both hands, this advantage can be nearly doubled, in many cases more than doubled, especially in that familiar style which consists so largely of monosyllables. Our aim, in which we have in good measure succeeded, was to enable the manual speech to follow the utterance syllable by syllable, and in some cases, a short final syllable may be added by a simple movement.

4. *Middle Vowels and Diphthongs.*

When the vowel is single, it is pointed out on the left hand by the little finger of the right; the tip of the thumb representing A, of the fore-finger E, of the middle finger I, of the ring finger O, of the little finger U, as everybody knows. The final y in *fly*, *dry*, may also be formed as in the English manual alphabet, touching the angle of the thumb and forefinger, (on the backside.)

Diphthongs are distinctly presented by joining the digit of the right hand corresponding to the first vowel, and that of the left hand marking the second; thus, the fore-finger of the right hand touching the thumb of the left marks *ea*, the ring finger of the right to the middle finger of the left *oi*—the same to the little finger of the left *ou*, etc. Where *y* is the final letter of a diphthong, it may perhaps be best marked by the movement to the right, already spoken of. It can, however, be pointed out in its place at the junction of thumb and finger. When *w* is the final letter, it may either be marked by the movement upwards, or its

place may be assigned in the centre of the palm of the left hand. Thus for *how*, the middle finger of the right being half bent for *h*, the ring finger for *o*, touches the centre of the palm of the left for *w*. By taking a lower point on the palm, we have *own*, and the back of the hand represents *wl*. In case of thriphthongs, as *eau*, *ieu*, the two first vowels being formed by joining the fingers, the last is denoted by the upward movement, which marks *u*; e. g. the ball of the right thumb presses the ball of the right fore-finger for *b*, the fore-finger is then joined to the thumb of the left hand for *ea*, and a slight upward movement for *u*, completes the word or syllable *beau*.

When *u* is the first letter of a diphthong, as in *guilt* and *persuade*, it may be marked by pressing the two last fingers closely together.

5. *Semi-Vowels combined with Vowels.*

In initial combinations of consonants, the semi-vowels take the last place, but on the reverse, they take the first place in final combinations. Hence new contrivances are necessary to show the final combinations distinctly. Abundant room is afforded for this by the length of each finger. The tip of it being the place of the simple vowel, the semi-vowels are distributed along it. Thus, the tip of the fore-finger being touched for *e*, the back of the same marks *el*, the last division in the face of the finger *em*, the middle division (I speak of the natural division by the lines crossing at the joints) *en*, the first division *eng*, and the root of the finger at the edge of the palm, *er*. In the case of the thumb, the place of *ar* is thrown back to the centre of the wrist.

6. *Final Consonants.*

Other final consonants are indicated by the same positions that serve us for the initial combinations. A final *s*, following other consonants, may be marked as may be most convenient, either by the separative movement, or by half bending the (left) little finger. A final *t* following *gh*, *f*, *p*, *c*, etc., may be shown by doub-

ling the little finger, or by a downward movement. (In reference to the downward stroke of the pen in *t*.)

7. *The Final e, and Final Short Syllables.*

These are denoted by the movements already explained in No. 1.

8. Double letters may be marked by twice tapping the place of the letter.

9. In difficult cases, when combinations not provided for come up, they can be spelled literatim, as in *psalm*, or abbreviated at the pleasure of the teacher. This will seldom happen, however.

Illustrative Examples.

Strength—*S*, bend the thumb at right angles ;

t, touch the lower part of the fore finger with the nail of the thumb ;

r, entwine the middle and ring finger ;

eng, touch (with the little finger) the lower division of the left fore finger ;

t, as before, only now on the left hand ;

h, bend the middle finger of the left at right angles.

Happy—*H*, bend the middle finger at right angles ;

a, touch the tip of the left thumb with the tip of the right middle finger ;

pp, touch twice the ball of the left fore finger with the nail of the left thumb ;

y, give the hand a movement to the right, while the above positions remain in view.

Bridge—*B*, touch the ball or end of the fore finger with the ball of the thumb ;

r, entwine the middle and ring fingers ;

i, touch the tip of the left middle finger, &c. ;

dg, place the left thumb so as to touch at once the place *d* on the fore finger, and of *g* on the middle finger ;

e, give the whole a slight movement to the left.

Candle—*C*, bend the fore finger at right angles ;
an, touch the middle division of the left thumb ;
d, touch the lower part of left fore finger with the
ball of the left thumb ;
l, bend the left ring finger at right angles ;
e, give the whole the movement to the left.

Peace—*P*, touch the ball of the fore finger with the nail of the
thumb ;
ea, touch the tip of the right fore finger to the tip of
the left thumb ;
c, bend the left fore finger, (as in candle) ;
e, make the movement to the left.

Thunder—*T*, touch lower part of the fore finger with the nail
of the thumb, (as in *strength*) ;
h, bend the middle finger, (as in *strength*) ;
un, touch the middle division of the left little finger ;
d, (see candle) ;
er, give the whole a movement sloping upwards to
the right.

Morning—*M*, touch the end of the ring finger with the thumb ;
or, touch the root of the ring finger of the left hand,
(with the tip of the right little finger of course) ;
n, touch the lower part of the left ring finger with
the left thumb ;
ing, give both hands the movement descending to-
wards the right.

Fowling piece : { *F*, touch the end of the middle finger
with the nail of the thumb ;
Firstly. { *owl*, touch the center of the back of the left
hand with the right ring finger ;
ing, make the movement descending to the
right ;
Secondly { *p*, (see above *peace*) ;
ie, touch the left fore finger with right
middle finger ;
c, bend the fore finger, (see candle) ;
e, make the movement to the left.

For the ease of those who may prefer to commit the signs to memory in the customary order of the alphabet, we subjoin them in that order.

The Alphabet.

- A. 1. Elevate the thumb. 2. Touch the thumb of the left hand. 3. Give the hand a slight backward movement. (Allusion to the *a* in backward.)
- B. Touch the end or ball of the forefinger with the ball of the thumb. (In all cases the fingers not mentioned are supposed to remain open in an easy position.)
- C. Bend the fore finger at right angles.
- D. 1. Touch the lower part of the fore finger with the ball of the thumb. 2. (*d* final,) a movement descending to the left.
- E. 1. Elevate the fore finger. 2. Touch the fore finger of the left hand. 3. (*e* final,) give the hand a motion to the left. (Allusion to the *e* in left.)
- F. Touch the end of the middle finger with the nail of the thumb.
- G. Touch the lower part of the middle finger with the ball of the thumb.
- H. Bend the middle finger at right angles.
- I. Elevate the middle finger. 2. Touch the left middle finger. 3. A slight movement to the right for *i*-final. (Allusion to the *i* in right.)
- J. Shut the middle finger close to the palm and lay the thumb parallel to it.
- K. Touch the lower part of the middle finger with the nail of the thumb.
- L. 1. Bend the ring finger at right angles. 2. Touch the back of a finger, or of the hand, (back of the thumb tapped twice for *all*, of middle finger do., for *ill*, of the hand for *wl* in *awl*, *owl*, &c.)

- M. 1. Touch the end of the ring finger with the tip of the thumb. 2. Touch the last division of a finger (or thumb) of the left hand, (nearer the joint than the tip.)
- N. 1. Touch the lower part of the ring finger with the tip of the thumb. 2. Touch the middle division of a finger &c., of the left hand. 3. (For *un*,) touch the lower side of the palm.
- O. 1. Elevate the ring finger. 2. Touch the left ring finger. 3. Give the hands a forward movement. (Allusion to the *o* in forward.)
- P. Touch the end of the right fore finger with the nail of the right thumb.
- Qu. Double the fore finger and middle finger and place the thumb on them, (or under if *s* precedes.)
- R. 1. Entwine any two fingers. 2. Touch the root in the edge of the palm, of a finger &c., of the left hand ; (for *ar*, the root of the thumb in the centre of the wrist.)
- S. 1. Bend the thumb at right angles, or nearly so. 2. (*s* final,) bend the left little finger at right angles. (3. *s* final, or *es*,) a serpentine motion.
- T. 1. Touch the lower part of the fore finger with the nail of the thumb. 2. (*t* final,) double the left little finger. 3. (*t* final,) a motion downward, (analogous to the downward stroke in the *t*.)
- U. 1. Elevate the little finger. 2. Touch the little finger of the left hand. 3. An upward movement. 4. When *u* precedes another vowel, as in *guard*, *suit*, press the two last fingers closely together. (The word *fruit* is difficult, and the pupil who should learn it on this plan, must remember the proper orthography, as the child who hears is obliged to do, but such instances will be rare.) *Fruit* may be readily spelled in two parts, like *ruin*.

V. Touch the end of the middle finger with the ball of the thumb.

W. 1. Double the ring finger to the palm. 2. Touch the centre of the palm; (lower side of the palm for *wn*, and back for *wl*.) 3. A prolonged upward movement.

X. As the common one handed alphabet.

Y. 1. Double the middle finger to the palm. 2. A prolonged movement to the left. 3. Touch the angle of the thumb and fore finger, as in the English alphabet.

Z. Double the fore finger.

Add *ng*. 1. Touch the lowest division of a finger; (for *ang*, the lowest ball of the thumb.) 2. A movement descending to the right, in reference to the vowel *i*, and the usual sign for the participle termination *ing*.

On motion of Dr. PEET, this interesting subject was referred to Mr. BURNET for further investigation. A select committee consisting of Dr. PEET, Profs. BARTLETT and CARY, and Mr. BURNET was also appointed for the same purpose.

The convention then took a recess till 3, P. M.

SECOND DAY.

AFTERNOON SESSION.

At 3 o'clock the Convention was again called to order—Hon. CHRISTOPHER MORGAN, President, in the chair.

An invitation was received from Gen. P. M. WETMORE, for the officers and members of the Convention, and other gentlemen in attendance upon its deliberations, to meet at his residence in Bleecker street, at 7½ P.M. The invitation was received through the President, and accepted.

Dr. PEET, from the Committee on Business, reported a series of resolutions respecting a grant of public lands, which were en-

tered on the general order of business, to be called up in regular order.

The arrival of a number of new delegates was then announced. (For more convenient arrangement, the names of all the gentlemen in attendance upon the Convention have been placed together under the head of the first day's proceedings.)

On motion of Mr. BROWN, of Indiana, the following resolution was adopted, viz :—

Resolved, That on the demand of delegates from two Institutions, the vote shall be taken by Institutions, each being entitled to one vote, and one additional vote for every twenty pupils attending the same.

On motion, it was also agreed that the votes hereafter be taken by the show of hands.

The following resolutions on the subject of a periodical, to be devoted to the cause of the instruction of deaf-mutes, were then reported from the Business Committee.

Resolved, That the interests of the cause of deaf-mute instruction would be very greatly promoted by having a periodical specially devoted to that cause, to be issued, and to be the common property, as to its control and management, of all the Institutions for deaf-mutes in the Union.

Resolved, That a special committee of one from each Institution represented in the Convention, be appointed to consider the expediency of establishing such a periodical, and the best means for effecting the object.

Dr. PEET remarked that he considered this object one of much importance, and briefly reviewed the former attempts to establish such an organ. There are now, said he, twelve Institutions in this country for the instruction of the deaf and dumb, and although some local publications have been commenced by several institutions, there has yet been no combined action to sustain any single periodical. There are two points of view, (continued Mr. P.,) from which this matter should be looked at. There is much of a scientific and literary character connected

with the instruction of the deaf and dumb ; and there is also much of a physiological nature which should occupy a prominent position. The proper understanding of these important subjects holds an intimate connection with the mental and moral character of the pupil. A periodical for the purposes here indicated, should be dignified in tone—conducted with ability and enterprise—dependent for support upon every Institution for the deaf and dumb in the country, each furnishing its quota of the expense of publication—and should possess a character for literary excellence. Dr. P. was not then prepared to express an opinion with respect to the place of publication, but as to the expediency of establishing a periodical, he had no doubts. He was prepared for that question.

Mr. BROWN, of Indiana, warmly supported the project of a periodical. In his opinion the publication should partake much of the character of a review. The work should have been commenced years ago ; it ought now to have advanced to its twelfth volume ; and he heartily seconded the resolutions.

Messrs. VAN NOSTRAND and COOKE followed in remarks of a similar character.

The special committee was then appointed by the chair, to consist of Profs. STONE, of Hartford ; BROWN, of Indiana ; VAN NOSTRAND, of New-York ; COOKE, of N. C. ; OFFICER, of Ill. ; PETTINGILL, of Pa. ; and FANNIN, of Georgia.

The following resolution, in relation to the proper age for the admission of pupils to institutions for the deaf and dumb, was then offered by Dr. PEET, viz :

Resolved, That it is inexpedient to receive deaf and dumb children as pupils into our institutions, except in special cases, under the age of ten years ; and that in our opinion, twelve would be a more suitable age for admission, unless it would interfere with the length of time spent in school.

An animated and lengthy debate ensued, in which Prof. TURNER, Dr. PEET, Mr. BROWN, Prof. BARTLETT, Mr. JOHN CARLIN, (a deaf-mute,) and others, successively, participated.

Prof. TURNER made some interesting statements regarding the ages and capacities of the pupils received at the Hartford Institution, during the last two years. From all the observation he had himself made, he was in favor of the years from twelve to eighteen, for the instruction of deaf-mutes ; believing that greater improvement would be made at this period of life than at any other. He was in favor of admitting none under the age of twelve, except in special cases.

Dr. PEET said he endorsed most fully and heartily every sentiment uttered by the preceding speaker ; and deplored the evils of early admission. He thought the most suitable age for admission to these institutions was that of twelve ; and this was his deliberate opinion after an experience of twenty-five years.

Mr. WOODRUFF coincided in the views which had been presented, but took occasion to allude to the corrupting influences which often surround the early years of life with this unfortunate class, and remarked that this evil demanded a remedy.

Mr BROWN remarked that in the Indiana Institution, the limit of age had been left unrestricted. He was in favor of the age of ten ; and believed that the exposure to vicious influences for two years longer would, in many cases, render the reformation and instruction of the pupil a task of great difficulty.

Prof. TURNER said that at the Institution in New-England they had more children than money, and that the term of the beneficiaries of the States was limited. He again repeated his conviction that pupils should not be received under the age of twelve ; and he would even put the limit still higher.

Mr. FANNIN of Georgia, stated the limit in that State to be ten years.

Mr. COOKE of North Carolina, said it was the same in the Institution of which he had charge. He considered ten years the proper limit.

Mr. JOHN CARLIN, (a deaf-mute) expressed by signs his opinion that the age for the admission of males should be twelve, and for females ten ; owing to the difference he believed to exist between the development of the intellect in the two sexes.

The resolution introduced by Dr. PEET was then adopted.

The following resolution in relation to the early moral culture of the deaf and dumb, offered by Mr. WOODRUFF, was then taken up:

Resolved, That the moral welfare of deaf-mute children, who are exposed to corrupting influences before admission into deaf and dumb Institutions, demands that some measures should be devised to provide for their earlier instruction and moral culture.

After some debate in behalf of the importance of this subject, the resolution was adopted unanimously.

The subject of the mechanical education of the deaf and dumb was taken up, and the following resolution, introduced by Mr. W. D. COOKE of North Carolina, was adopted unanimously:

Resolved, That in the opinion of this convention the mechanical education of the deaf-mute is second in importance only to their intellectual and moral education, and should form a distinct department in all Institutions for the instruction of the deaf and dumb.

The question of the introduction of the manual alphabet into common schools was then brought forward, in a resolution offered by Mr. J. R. BURNET, as follows:

Resolved, That in the view of this convention, the general introduction of the manual alphabet into our common schools would both furnish the best means of giving practice in orthography, and produce great advantage to the educated deaf-mutes in facilitating their necessary communications with strangers and greatly increasing their social enjoyments.

An animated debate followed the introduction of this resolution, in which Messrs. BROWN, HIRZEL, CARY, Dr. PEET and others took part.

Mr. BROWN strongly opposed the resolution, on the ground that it might lead to corrupting influences in the schools, and be productive of little or no benefit.

Dr. PEET defended the resolution, and believed the plan suggested would result in much good by affording a more general mode of communication with deaf-mutes.

This latter view was sustained by the other speakers.

Finally, on motion of Prof. VAN NOSTRAND, the resolution was laid upon the table.

An educational chart was exhibited to the convention by Prof. HENRY, who gave an explanation of its peculiar features.

On motion of Mr. WOODRUFF, the thanks of the convention were voted to Mr. HENRY for his exposition.

The meeting was then closed with prayer in the language of signs by J. S. BROWN, esq., principal of the Indiana Institution.

The convention then stood adjourned till Friday morning at 9 o'clock.

THIRD DAY.

FRIDAY, *August 30.*

The convention reassembled at 9 A. M., and the proceedings of the day were opened with an exposition of Scripture from Luke, iii. 9, and prayer in the language of signs by THOMAS OFFICER esq., principal of the Illinois Institution.

In the absence of the President, Rev. Mr. TURNER, first Vice-President took the chair.

The minutes of the previous day were then read, slightly amended, and approved.

Reports from committees being first in order :

Dr. PEET presented the report of the business committee, with the titles of several papers to be read before the convention ; which report was accepted.

The following resolution relating to idiots was introduced by Prof. O. W. MORRIS, viz :

Whereas, A large number of persons, many of them of a suitable age for instruction, reside in various portions of our country, without any means afforded them for improvement, either physically, mentally or morally, in consequence of mental incapacity, being objects of deep commiseration, and too often made the subjects of contumely and abuse :

And whereas, They must remain in that condition unless the fostering hand of the Legislature is extended to their relief; *and whereas*, no efforts have as yet been successful in the establishment of any asylum for idiots in this country, although they are in successful operation in Europe : therefore,

Resolved, That a committee be appointed in each State represented in this convention to memorialize the Legislatures of their respective States to establish asylums for the education of idiots, as soon as practicable.

Mr. STONE, chairman of the committee on a periodical, presented a series of resolutions as their report, which were temporarily laid upon the table, to be taken up at a subsequent period.

A paper was then read by Prof. I. L. PEET, on the "Moral State of the Deaf and Dumb, and the means and results of Religious Influence among them."

MORAL STATE OF THE DEAF AND DUMB
PREVIOUS TO EDUCATION, AND THE MEANS AND RE-
SULTS OF RELIGIOUS INFLUENCE AMONG THEM.

BY ISAAC LEWIS PEET.

MORAL STATE OF THE DEAF AND DUMB PREVIOUS TO EDUCATION, AND THE MEANS AND RESULTS OF RELIGIOUS INFLUENCE AMONG THEM.

No human condition can be imagined more deplorable than that of the uneducated deaf-mute. This remark should be limited in its application to those whose deafness is congenital, or has been occasioned soon after birth. Those who have retained their hearing till the ages of four, five or six years, enjoy a higher scale of existence. They may lose their remembrance of articulate sounds, and as a consequence their ability to speak; but the germs of thought, knowledge and language have been implanted in their minds through the ear. The same peculiarities, therefore, cannot be predicated of them, as of that still more unfortunate class, who have never had intellectual contact with their kind.

A blind person may call forth tears of pity, when we think of the beauties in nature from which he is forever debarred, but though no cheering ray may pierce his sightless eye-balls, light still bursts upon his soul. The hopelessly insane man excites our compassion as we view the wreck of mind, yet we remember that there was a time when he enjoyed rational existence, and that if he improved this aright, he is destined to the highest exercise of his moral and intellectual in another world. Upon the idiot we look with feelings akin to those with which we regard the brutes which perish. But in the uneducated deaf-mute we see mind, possessing all the powers with which it was created, yet prevented from exercising them upon their appropriate objects, intellect confined within a prison house of clay.

As a consequence of the darkness in which their minds are wrapped, the uneducated deaf and dumb have no true idea of the divinity. The natural language of signs, employed by them in communication with their friends, is confined to the persons, objects and usages with which they become familiar. Rarely, if ever, has a parent been successful in drawing out their ideas beyond the pale of the sensible objects with which they are surrounded. They certainly have not been led to conceive of a thinking agent within them, distinct from their corporeal existence. They can, therefore, form no correct conception of God, who is a spirit.

The fact, that in *some instances*, they have, previous to competent instruction, entertained the belief that there is a power above, has been established by the answers returned by educated deaf-mutes to questions propounded to them, but they have invariably attributed their first notion on this subject to the efforts of their friends to impart it to them. In a thunder storm, for instance, the parent has pointed upward to account for the natural phenomena then witnessed. At the hour of prayer, the word God has been pointed to on the sacred page, and the eye directed toward heaven, and in this way deaf-mutes have been made to understand that there is a being above, but of his nature or character they have attained to no intelligent conception.

They have usually regarded this being as a man. In some instances they have supposed that he used cannon, to produce the thunder, the jarring of which they felt, and employed soldiers to make lightning, by flashing gun-powder. By one, rain was attributed to an old woman, who watered the earth by means of a huge watering pot.

In a large number, if not the majority of instances, even the faint notions of the diety, referred to above, as having been imparted through the ingenuity of friends, seem to be entirely wanting.

A highly educated deaf and dumb gentleman, in reply to the question, whether previous to his admission into the Institution, where he received his education, he had any idea of God or of

the origin of the world and the beings and things it contains, used this language: "I had none at all, nor had I any of my own soul, for it never occurred to me to seek to know what was that within me, which thought and willed." This agrees substantially with the statements elicited from very many deaf-mutes, to whom similar questions have been proposed.

From all these data, the general conclusion may be safely deducted, that the idea of God is not innate in the human mind, while a sad and moving picture is drawn of the pitiable condition of these children of misfortune. They have no father in Heaven in whom to trust, no Saviour on whose merits to depend, and while they have a physical fear of death, they have no aspirations of a joyous immortality. The light of nature shines on them with a feebler radiance than upon the most benighted of those who sit in the region and shadow of death. The most consolatory promise we have, in behalf of those who are *left* in this sad state, is that "to whom little is given of them will little be required."

Happily, however, in the institutions for their instruction, which christian philanthropy has been instrumental in establishing, we have means provided by which God brings them to a knowledge of himself. On entering an institution, they readily acquire, by intercourse with their fellows, the language of signs, employed as an instrument of instruction and conversation. As it fully meets his necessities, this becomes to the deaf-mute what our mother tongue is to us. The first impressions he acquires, through this language, of the author of his being, and the religious homage due to him, are generally in the chapel.

At first he comprehends nothing of the exercises, except that they have reference to the being above, to whom he so often sees the uplifted hand directed with a reverential attitude. But as his knowledge of signs increases, he begins to comprehend somewhat of the religious instruction then imparted, and of the feelings expressed in prayer. Sometimes he sees the instructor's attention directed especially to himself, and such signs employed as he can readily understand. It is not long before he is capable of understanding much of the truth communicated, and can intelligently join in the address which is made to the Most High.

In most institutions in this country, the religious exercises in the chapel consist of prayers, which are observed just before the commencement and immediately at the close of school, each day, and of preaching on the Sabbath. At the former, a passage of scripture is written on the large slates arranged in front of the pupils. The language of this is fully explained, through the medium of signs, and the leading truth is briefly brought home to the conscience. This is followed by a prayer.

Upon the Sabbath, an opening prayer is offered. The text and the skeleton of a discourse, composed in simple language, little above the comprehension of a majority of the pupils, have been previously written upon the slates. The language is all carefully explained, and each head is expanded and illustrated. The truth, thus communicated, is enforced with all the eloquence of which the instructor is capable. The services are then closed with a prayer and benediction. The topics of these sermons embrace all the essentials of religion, and many of the more abstruse doctrines of the scriptures, are brought within the comprehension of those, to whom, but for the privileges here afforded them, the Bible would be a sealed book.

It is deeply affecting to witness one of these silent scenes of worship, to see two hundred or more children and youth, sitting with eyes rivetted upon their instructor, drinking in the knowledge of divine truth, which to them has all the charms of novelty, and again standing in the attitude of devotion, exhibiting in the expressions of their countenance, the feelings excited within their breasts.

But religious instruction is not confined to the chapel. It is made a subject of special attention in the school room. So soon as the pupil has attained ability to connect words in simple sentences, a volume of scripture lessons, prepared expressly for the deaf and dumb, is usually placed in his hands.

The work used in a majority of the Institutions in this country, was prepared at the New-York Institution. The first few lessons are expressed in the present tense only, and exclude the use of all words except nouns, verbs and adjectives. They pro-

ceed by slow and gradual steps from the simple to the complex. The principle of contrast and of that progression which makes the known a stepping stone to the unknown, a *sine qua non* in the instruction of the deaf and dumb, is made special use of in this book. To illustrate this, I will quote a single paragraph of the section which relates to the attributes of God.

“ Some men are strong,
God is almighty ;
Some men are wise,
God is all wise ;
Some men are learned,
God is omniscient ;
We are weak, foolish and ignorant,
God is almighty, all wise and omniscient.”

The work proceeds to speak of some of the duties growing out of our relations to God—the immortality of the soul, the creator, the creation and the wonders of the universe. It then gives a clear outline of the old and new Testament history. The narrative is, to the deaf and dumb, exceedingly interesting, and is sufficiently comprehensive to give them an excellent general acquaintance with Bible history. The language of this book is explained by signs, and what is wanting in the narrative is supplied by the teacher.

These lessons, thoroughly learned, prepare the way for the direct study of the Bible. On Saturday morning, the portion of scripture selected is carefully explained, with reference to the meaning of the terms, the allusions to other portions of holy writ, the manners, customs, and historical incidents which throw light upon it ; the geography of the places mentioned, the doctrine taught, and the practical lessons naturally deduced. The passage is committed to memory, in the intervals of worship on the Sabbath, and on Monday morning the pupil is questioned, both by signs and in writing, on all the points on which the teacher dwelled, when explaining the lesson. As an additional exercise, he is often required to embody, in his own language, the substance of the lesson, together with the ideas suggested to

him in this connection by his instructor, and the peculiar thoughts arising in his own mind.

The faithful teacher of the deaf and dumb does not confine himself to instructing them in divine things. He deals individually with each member of the class entrusted to him, and urges them to make religion a matter of personal concern. He makes them subjects of fervent prayer at the throne of grace, and in many instances his prayers have been answered. There are now quite a number of pupils in the Institution with which I am connected, who give satisfactory evidence of having been born from death unto life. A prayer meeting is held on Sabbath evening, which is conducted by the male pupils of the institution, in the exercises of which, many of them take part. The delightful state of feeling manifested on many of these occasions, could not fail to awaken the liveliest sympathy in any pious beholder.

Nothing of a sectarian character is taught in the Institutions for the deaf and dumb in this country, and no principles are inculcated which will hamper them in forming relations with such evangelical churches as they may prefer. There is, therefore, no church organization connected with any of these Institutions. Those pupils, however, who desire it, are permitted to unite with such churches in the vicinity as may comport with the wishes of their friends.

From the view we have taken of the moral condition of the uneducated deaf and dumb, and the change which is effected in their sentiments and character by competent instruction, it will be perceived that those who have devoted their energies to the education of this unfortunate class, stand in a sense on heathen ground, and that to them is entrusted an important part in the fulfillment of the Saviour's mission, "Go preach my gospel to every creature." Let all such as are engaged in this noble work, feel the high responsibility of their position, and endeavor to meet it with a due regard to the glory of their divine master.

Some discussion followed the reading of this communication.

Mr. WOODRUFF thought the paper interesting and valuable, and argued the great importance of attention to the early moral state of the deaf and dumb.

Mr. OFFICER rose to express his high gratification at the paper just read, as expressing more fully his own convictions regarding the condition of the uneducated deaf and dumb. He proceeded to demonstrate that the ideas of a God with persons in this state, are dark and rude, and widely at variance, no less with truth, than with each other.

Mr. BROWN said it had been a question of interest with him, whether the deaf-mute (uneducated,) was capable of originating the idea of a God. He did not believe that any mute could originate what, to a christian, is known as an idea of God. Hence he also would urge the necessity of early moral and religious culture.

A paper was then read by Prof. VAN NOSTRAND, of New-York, on the "Necessity of a more elevated standard of education for the deaf and dumb."

**NECESSITY OF A HIGHER STANDARD
OF EDUCATION FOR THE DEAF AND DUMB.**

BY JACOB VAN NOSTRAND.

NECESSITY OF A HIGHER STANDARD OF EDUCATION FOR THE DEAF AND DUMB.

We may safely venture upon an adaptation of the words of Shakspeare, and say, "there are more things in heaven and earth than are dreamed of in our philosophy." *Progress* is the watch-word and battle-cry of the present age, the most striking characteristic of the times in which we live. In every department of human knowledge and human industry, in philosophy, in science and in the arts, we find the same onward tendency, the same spirit of progressive improvement. Nature is put to the torture and compelled to give up her secrets, and no sooner are they discovered to the earnest search of the scholar than they are seized upon and applied to some practical purpose to increase the sum of human power, wealth and happiness.

And we acknowledge fealty and allegiance to this idea of progress. Not that progress which finds so many advocates among the shallow thinkers of the present day, which sneers at the experiences of the past, which would remove the old land-marks and throw into chaos and confusion all things human and divine, under the pretence of evolving a new order of things better adapted to human necessities, and more fitting the dignity of human nature. No, the progress to which we hold, gathers up the teachings of the former ages, cherishes the truths that have stood the test of time, and seeks to build upon the foundations that have been laid deep and strong, new forms of beauty and utility, and to discover new adaptations of the principles of philosophy and the laws of nature. Such is our idea of true progress.

In the earlier ages of the world, before the means for the dissemination of knowledge were multiplied, when the results of learned investigations and of profound thought were locked up in manuscripts and monastic cloisters, and were accessible only to the few, the popular thought flowed on, century after century, in the same narrow and unvarying channel, believing only that which it was taught to believe, and relying with unquestioning faith upon the traditions of the fathers.

But the dawn of a brighter day was near. Deep and earnest thinkers, roused from their inactivity by the power of truth upon their own minds, came forth from the cells and cloisters where they had for so long a time been immured, to pour the light of that same truth upon the minds of others. The world woke from the sleep of the dark ages, and the march of progress commenced. As the hasty spark, short-lived itself, faltering upon the dry, inflammable grass, speedily envelops the broad prairie in its fierce embrace, so truth, falling upon minds prepared for its reception, rapidly spreads from nation to nation, till the world is filled with the blaze of its glory.

The ancient mariner timidly crept from head-land to head-land, never venturing to lose sight of the friendly shore, till a Columbus, relying upon the mysterious needle, which, vibrating and oscillating, ever tended to one resting place, boldly launched upon the trackless ocean and showed the wondering nations the way to a new world.

The bubbling urn, lifting and dropping its cover, attracts the notice of the studious philosopher, and the tea-kettle becomes a nursing mother to commerce and the arts.

Roused like a young giant, to feel its strength, the universal mind threw off the shackles of the past, and casting away the old moulds and matrices, thought began to assume new forms, and to appear under new combinations. Philosophy became more profound, science extended her researches into new and wider fields, and the arts, like an eager pack, followed close upon her track to apply her discoveries to some useful purpose.

It is only by this tenacity of opinion and faith in the past, that we can account for the neglect which the deaf-mute suffered through such long ages of the world's history. Possessing, in the pantomimic representations of the stage the very germ of the language of signs, it is passing strange that the thought of applying it as a means of communication with the deaf-mute, never suggested itself to the minds of the ancients. It was reserved for the more vivacious Frenchman to develop this idea, and to achieve a conquest over nature by ushering in the dawn of light upon the long night of darkness that had enshrouded the mind of the deaf-mute, to break the adamant chain that had bound him to remediless ignorance, and to restore him to the sympathies and joys of social life. A precious boon, who can estimate its value, or write down its numberless advantages? Let it be our work and labor of love to expand and perfect the system, and extend its benefits in the greatest possible degree.

To bring these preliminary remarks to a practical bearing, I would ask if we have reached in our own profession the point of perfection? Are there no more new methods for us to discover? Is the education of the deaf mute carried to the utmost attainable point? Is there no tendency to rest upon the achievements of the past, and to imagine that we have accomplished all that can be done towards perfecting the system of deaf-mute instruction, and all that remains for us to do is to carry into practice the plans that we have devised. Is there not a disposition to rest satisfied with the methods handed down from those who have preceded us, without subjecting them to the test of rigid experiment and analysis? Cannot the means be furnished for the mute to prosecute his education into some of the higher branches of knowledge, and his ambition be excited to avail himself of the opportunity?

I do not propose to answer or even to discuss these questions, but throw them out merely for the purpose of bringing the subject into notice and discussion. My present purpose is to advocate a more elevated standard of education for deaf-mutes. On this point, I take and intend to maintain, so far as I am able, the highest possible ground. None, I presume, will deny that the

present education of deaf-mutes stops far short of what it ought to be ; not only of the majority, but of all. The best educated pupil that has ever graduated from any institution, has not received, at the time of his graduation, as complete and finished an education as ought to be conferred on the most, if not all of its pupils. What are the attainments of even the best ? At most a facility in the use of language which enables them to express their own thoughts, or any facts communicated to them, it may be with almost perfect correctness, and minds filled with odd scraps of history, isolated facts, fables and fictions. All this is very good ; nay, so far as a command of language is concerned, absolutely necessary, but does it amount to an education, properly so called ? Does the present system afford that severe mental discipline which develops and strengthens all the mental faculties, or present such a well proportioned view of all the studies which are usually embraced in a course of education, as will send forth the pupil with a well furnished and well balanced mind ?

Far be it from me to disparage the efforts that have already been made, or to decry the success that has attended them. On the contrary, I would give all praise and honor to those whose Herculean labor it was to enter upon the sterile, barren, uncultivated field, to grub out the roots and break up the ground, and to sow the first seeds. But I would deprecate any cessation of labor, any rest from toil, any suspension of effort, until the field, once so barren and unpromising, should vie with all others in its perfect cultivation and abundant crops. I would urge a diligent and rigid examination and analysis of the various methods which have been or may be in use, and a wide and comprehensive comparison of results, that we may learn wisdom from the experiences of the past.

But this is not all. Something must be done. Something that shall open to the mind of the deaf-mute a wider range in the fields of knowledge than he has heretofore enjoyed ; something to animate and excite him in the pursuit of knowledge, until he can take his place among the scholars and sages of the world.

I do not mean to charge any want of efficacy on the methods and systems now adopted and in use. Much, probably as much as could be reasonably expected, has been accomplished under the present system. None will, I presume, venture to assert that, in this comparatively early period of the art, we have reached the ultimatum, the point of perfection, either in theory or in practice.

But the question recurs, what shall be done, and how shall it be done? With all due deference to the judgment of others, and especially to the united wisdom and sagacity of this convention which comprises some of the most experienced teachers in the land, I would offer a few suggestions which seem to me to have some weight, and which, faithfully and efficiently carried out, would, I think, have some effect in producing the end desired. I would select from among the graduates of an institution those pupils whose proficiency in language and whose general character for diligence and application to their studies made them candidates for the distinction, and offer them the privilege of a still further course of one or two years instruction. Such a class would of course have to be supported out of the private funds of the institution, unless specific appropriations were made for that purpose. Where no funds were possessed by the institution, and no such appropriations could be obtained, I would make the selection, upon the same principle, from the pupils of five years' standing. This should be called the class of merit, or of honor.

The course of study for this class should embrace mental and moral philosophy, natural history, mathematics and natural philosophy, astronomy, history and English literature; in short, with the exception of the dead languages, all the studies usually pursued in higher academies or even in colleges. The exercises of the school-room, in this class, would consist of lectures and interlocutory examinations, similar to the lectures and recitation in academies and colleges, and differing from them only in being carried on in the language of signs instead of oral language. The members of this class being selected for their proficiency in language, there would be no necessity to dwell upon principles of construction, or the illustration of words, but the whole time and

energies of both teacher and scholars might be devoted to the subject matter in hand. Such a course of study would elevate and expand their minds, strengthen their mental faculties, introduce them to new fields of thought, and open up to them rich mines of intellectual wealth now hidden from their view. It would incite and animate them with the hope of attaining eminence even in the scholastic pursuits, and break the chain which now binds them to mere physical labors and the common drudgeries of life.

It may be asked, what tendency will this have to raise the standard of education for deaf-mutes generally? Very much I think. How long would the present comparatively high level of common school education be maintained, were all the colleges and academies suppressed throughout the land? All the pupils of the district schools do not become scholars in the academy, nor do all the scholars of the academy become students in college. There is a reciprocal influence which tends to the advantage of all. Reduce all to the same dead level and that level will soon fall to the lowest ebb. Fix a limit beyond which none may pass and soon even that limit will not be reached by any. Although all the pupils of an institution might, and, in fact could not become eligible to the class of honor, still it would be an object of ambition to all, and the few who should enjoy its advantages, by introducing new topics of conversation and discussion among their fellow pupils, and by imparting information on subjects now beyond the scope of their conversational powers, would exert an influence highly beneficial to all.

With these remarks I submit the subject to the consideration of the convention, expressing the hope that the time is not far distant when every institution in our land will be able to present this or some similar incentive to the ambition of their pupils to prosecute their studies with still greater energy and zeal.

Some remarks followed this communication, which were participated in by Dr. PEET, Mr. STONE, Mr. VAN NOSTRAND, Prof. TURNER and others.

The following resolution in connection with this subject of a reform in the modes of instruction, was then proposed by Rev. Mr. STONE, debated and adopted, viz:

Resolved, That in the opinion of this Convention, in consideration of the great difficulties attending the education of the deaf and dumb, and the state of profound ignorance on their part, at which it is commenced, the time allotted to the course of instruction, and during which the pupils are continued in our Institutions should be very materially extended.

The following resolution, in relation to the length of the time proper to be devoted to instruction, was introduced by Mr. J. S. BROWN:

Resolved, That it would advance the interests of the deaf and dumb were [the more stringent,] legislative enactments in regard to the length of the course of instruction abolished, and were the discretion [in some cases,] vested in the proper officers of each institution, to continue such pupils in school so long as a just consideration of their interests and those of the school may require.

This resolution gave rise to considerable debate, and was opposed by Dr. PEET, Prof. VAN NOSTRAND, Mr. OFFICER and others, and supported by Mr. BROWN. The resolution was subsequently amended, as indicated above in brackets, but was finally withdrawn.

The resolutions presented by the committee on the PERIODICAL were then taken up and read. The original report of the committee was as follows:

Resolved, That, in the opinion of this convention, it is expedient to sustain a periodical which shall be devoted to the interests of our profession.

Resolved, That the periodical shall be styled the "American Annals of the Deaf and Dumb," adopting the name, size, price, time of issuing and general appearance of the publication of that name recently issued at Hartford, and being regarded as a continuation of the series there commenced.

Resolved, That the periodical shall partake of a scientific and also of a popular character, embracing the widest range of subjects connected with the education of the deaf and dumb, and articles of a narrative or imaginative cast, such as may be interesting to educated deaf-mutes and their intelligent friends.

[*Resolved*, That this periodical shall be issued in the city of New-York, under the charge of an editor appointed by the New-York Institution until the meeting of the next convention of the instructors of the deaf and dumb.]*

Resolved, That while it shall be the duty of the editor to superintend the printing and publishing of the paper, his office as editor shall be simply to decide upon the literary merits of the articles presented for the work, leaving the authors solely responsible, under their own signatures, for the sentiments they contain.

Resolved, That the expense of printing and publishing the periodical shall be defrayed by the different institutions in proportion to the number of pupils in each, while the funds which may be received from subscribers to the work, shall be appropriated to compensate the editor for his labor, provided that in case the sum exceeds two hundred dollars per annum, the excess shall go to defray the expense of publication.

On motion of Dr. PEET, the vote was taken on the resolutions separately.

The first three resolutions were unanimously adopted, but an animated discussion took place upon the 4th.

The President here entered the room and assumed the chair.

The debate was participated in by Dr. PEET, Prof. I. L. PEET, Mr. STONE and others, and the hour of dinner having arrived without any disposition of the subject, the convention then took a recess till 2½ P. M.

*The resolution included above in brackets being subsequently stricken out, and others substituted in its place.

THIRD DAY—AFTERNOON SESSION.

The Convention re-assembled in the chapel at 2½ P. M., the President in the chair.

Prof. I. L. PEET moved to lay the subject of the morning on the table, for the purpose of taking up a substitute therefor, proposed by the gentleman from Indiana.

Mr. J. S. BROWN then offered the following resolutions as a substitute for the 4th original resolution reported by the committee, viz:

Resolved, That the Convention appoint the editor of the proposed periodical.

Resolved, That an executive committee of three persons be appointed, to whom such matters as may by them be required shall be referred by the editor.

Resolved, That the executive committee tender the editor such aid, counsel and advice as he may require; and that they be empowered to elect an editor, to perform the duties of his office till the next meeting of the Convention, in case of the declension, resignation or death of the editor elected by the Convention.

After debate, in the course of which the project of a similar periodical at Hartford was reviewed at some length, in connection with the causes of its suspension, the substitute was accepted by the Convention.

The remaining two resolutions, as reported by the committee on the periodical, were then unanimously adopted.

The subject having thus been passed upon in detail, the resolutions, with the substitute, were adopted in the following form, to wit:

1. *Resolved*, That in the opinion of this convention, it is expedient to sustain a periodical which shall be devoted to the interests of our profession.

2. *Resolved*, That the periodical shall be styled "The American Annals for the Deaf and Dumb," adopting the name, size, price, time of issuing and general appearance of the publication of that title recently issued in Hartford, and being regarded as a continuation of the series there commenced.

3. *Resolved*, That the periodical shall partake of a scientific and also of a popular character, embracing the widest range of subjects connected with the education of the deaf and dumb, and articles of a narrative or imaginative cast, such as may be interesting to educated deaf-mutes and their intelligent friends.

4. *Resolved*, That the convention appoint the editor of the proposed periodical.

5. *Resolved*, That an executive committee of three persons be appointed, to whom such matters as may by them be required, shall be referred by the editor.

6. *Resolved*, That the executive committee tender the editor such aid, counsel and advice as he may require, and that they be empowered to elect an editor, to perform the duties of his office till the next annual meeting of the convention in case of the declension, resignation or death of the editor elected by the convention.

7. *Resolved*, That while it shall be the duty of the editor to superintend the printing and publishing of the paper, his office as editor, shall be simply to decide upon the literary merits of the article presented for the work, leaving the authors solely responsible, under their own signatures, for the sentiments they contain.

8. *Resolved*, That the expense of printing and publishing the periodical shall be defrayed by the different Institutions in proportion to the number of pupils in each, while the funds which may be received from subscribers to the work, shall be appropriated to compensate the editor for his labor, provided that in case the sum exceeds two hundred dollars per annum, the excess shall go to defray the expense of publication.

The convention, on motion, then proceeded to the election of an editor for the proposed periodical.

Mr J. S. BROWN proposed the name of Dr. H. P. PEET for the office.

Dr. PEET proposed the name of Mr. LUZERNE ROE of Hartford.

On motion, the vote was taken by ballot.

The votes having been cast, the president declared the result as follows:

Mr. LUZERNE ROE,.....	15,
Dr. HARVEY P. PEET,.....	4,
Scattering,.....	3.

Mr. ROE of the American Asylum at Hartford, was then declared editor elect.

On motion of Mr. BROWN, the following resolution was adopted:

Resolved, That a general committee shall be appointed, consisting of one delegate from each Institution to act as a committee of correspondence and as the authoritative representative of this convention when not in session.

The general committee was then appointed, upon nomination by the chair, to consist *ex officio*, of the superintendents of the different institutions for the deaf and dumb in the United States.

On motion of Mr. BROWN, Dr. H. P. PEET of N. Y. was appointed chairman of the general committee.

The executive committee was then chosen, to consist of Rev. Mr. TURNER of the American Asylum at Hartford; Dr. H. P. PEET of the New-York Institution; and Mr. J. S. BROWN of the Indiana Institution.

On motion of Mr. BROWN, the minutes of the convention were ordered to be published in the "American Annals."

HON. CHRISTOPHER MORGAN the President, then begged leave to offer the following resolution, viz:

Resolved, That Dr. PEET be requested to transmit to the Secretary of State, with the annual report of the Institution, the proceedings of this convention, together with the papers read before the convention.

The resolution was adopted.

The resolution introduced by Prof. MORRIS, relating to idiots, was taken up, and, owing to want of time, was by consent of the mover, laid upon the table.

On motion of Dr. PEET, the following resolution, requesting information from the principals of American Institutions for the deaf and dumb, was unanimously adopted, viz :

Resolved, That the principals of American Institutions be requested to furnish answers to the following questions proposed by Prof. MOREL in the fourth number of vol. V., of the "Annales de l'Education des Sourds-Muets et des Aveugles á Paris."

Information requested of the Principals of the Institutions for the Deaf and Dumb.

Since the year 1836, when the fourth and last circular was issued, many new institutions have been established, and great changes have taken place in those previously existing. We propose to publish a series of articles upon the organization and actual condition of the institutions for deaf-mutes throughout the world. We shall earnestly endeavor to avoid the errors to which such a work is liable. We beg the principals to lend us their aid by transmitting to us exact information respecting the institutions confided to their care. To this end we call their attention to the following questions, which we desire them to answer.

1. The time and circumstances of the foundation of the establishment, its successive development.

2. The kind of Institution. Is it private or public? Does it receive day scholars or not? Is it annexed to a Normal school of primary instructors, to a school for the blind, or to any other

establishment? If so, does the connection offer any advantages or disadvantages?

3. Means of support for the Institution. Does it receive funds from the State, Province, Department or city? Is it sustained by voluntary subscriptions, or by a charity fund?

4. Administration. Is the establishment placed under the patronage of a society, or under the supervision of a committee of administration? Upon what superior authority does it depend?

5. The name of the principal of the Institution. Does he take part in instruction? Where did he receive his preparatory education? Has he published any work?

6. The names of instructors and assistants, male and female. Are any of the professors deaf and dumb? How did they prepare themselves to be instructors of deaf-mutes?

7. What are the other officers of the establishment?

8. The number of pupils of each sex.

9. At what age are they admitted? Who decides upon their admission?

10. Is there a particular time for the admission of pupils, or are they admitted at any part of the year?

11. When does the annual term begin? What vacations are there?

12. Subjects and instruments of instruction, the sign-language, drawing, writing, articulation, reading upon the lips language, sacred history, profane history, natural history, geography, arithmetic, &c. To what extent are they carried?

13. Is the French or the German method followed? If articulation is taught, is this instruction given to all the pupils or only to a portion of them? Are the pupils exercised in speaking during the hours appropriated to the ordinary classes, or are special lessons devoted to those exercises out of the ordinary course of instruction?

14. Into how many classes are the pupils divided for instruction?

15. Do pupils of both sexes receive instruction in common, or is the instruction of Misses confided to female teachers?

16. Do the pupils serve an apprenticeship at some trade during their residence at the Institution? If so, are there workshops attached to the Institution, or are the pupils sent out to work? What trade do the pupils of each sex learn?

17. Has the Institution a garden, and if it has, do the pupils learn horticulture?

18. Do they engage in gymnastic exercises?

19. Is there a special physician attached to the establishment? Does he apply himself to researches upon deafness? If so, what are the results of those researches?

20. Occupations of the pupils at different hours of the day.

21. Do the pupils, after their departure, continue to be the object of the solicitude of the Institution? If so, how is that solicitude exercised?

22. Is there any charitable association which is interested in the deaf and dumb after their leaving the Institution?

23. What is done by the State for the deaf and dumb? Is it obligatory upon parents to educate them? Is there a law or rule respecting the deaf and dumb?

If the principals possess information respecting other institutions, they are requested to transmit the same to the address of the undersigned:

EDOUARD MOREL,

Directeur des Annales de l'Education des Sourds-muets et des Aveugles, à l'Institution Nationale des Sourds-muets, rue Saint Jacques, 256, à Paris.

Prof. BARTLETT offered the following resolution regarding the next time and place of the meeting of the convention, viz:

Resolved, That in view of the present apparent good results of this first experiment of a convention of Instructors of the Deaf

and Dumb in the United States, the members of this convention have much cause for mutual congratulation, and much encouragement for the future; and that it is desirable that a convention of this body should take place one year hence, at some convenient time and place, to be designated by the general committee.

The resolution was adopted.

Prof. TURNER offered the following resolutions, which were unanimously adopted, viz:

Resolved, That the business of teaching the deaf and dumb, whether it be regarded in its philanthropic, intellectual or religious bearings, is one of the highest importance, and calls for the most vigorous efforts of those who are engaged in it.

Resolved, That the Instructors of the deaf and dumb should be deeply impressed with a sense of their duties and responsibilities, and should bring to their work the undivided energies of mind and heart.

Mr. BROWN, of Indiana, then moved to take up the resolutions reported by the business committee in relation to the grant of the public lands. Carried.

The resolutions were then taken up and read, as follows:

Resolved, That this convention has learned with much pleasure that a bill is now pending in Congress, granting a munificent donation of the public lands to the support of the insane.

Resolved, That we most ardently desire the passage of a law securing to the insane a fund to be perpetually devoted to their relief.

Resolved, That considering the relative numbers of the deaf and dumb, their strong claims on public benevolence, and the expense incident to their instruction and preparation for the duties of life, they are equally entitled to aid from the general government.

Resolved, That should anything be done by Congress for the benefit of the deaf and dumb, provision should be made which

would secure to all the indigent the benefit of a thorough education.

Resolved, That for the purpose above indicated, not less than three-fourths as much of the public lands should be given to the deaf and dumb as are donated to the support of lunatics.

Resolved, That in case Congress should deem it inexpedient to grant aid to the deaf and dumb in as large a measure as above indicated, it is respectfully suggested that whatever smaller donations of lands may be made, shall be unrestricted by any conditions requiring the immediate sale of the same.

After some remarks from different gentlemen in support of these resolutions, they were unanimously adopted.

Subsequently the following resolution regarding the same subject, was offered by Mr. BROWN, and also adopted, viz :

Resolved, That the president be requested to transmit to the President of the Senate and to the Speaker of the House of Representatives, the resolutions on the subject of a donation of the public lands.

Prof. CARY introduced the following resolution respecting the private journals of instructors, viz :

Resolved, That it be recommended to each instructor of the deaf and dumb to keep a journal of school exercises, and a record of observations respecting the physical, mental and moral condition of his pupils.

The resolution was adopted.

On motion of Mr. BROWN, it was,

Resolved, That the thanks of the convention be tendered to the President of the New-York Institution, for the hospitality extended to the members of the convention.

Dr. PEET responded in a few remarks, expressing his high gratification at the happy results of this first convocation of the instructors of the deaf and dumb in the United States. He hoped to see many such assemblages, and trusted that permanent

benefit to the cause of deaf-mute instruction would be the result of every deliberation.

On motion of Mr. BROWN, the following resolutions of thanks to the President and to the Directors of the New-York Institution were adopted, viz :

Resolved, That the thanks of this convention be tendered to the Hon. CHRISTOPHER MORGAN for the able, impartial, and dignified manner in which he has discharged his duties while presiding over our deliberations.

Resolved, That the thanks of convention be tendered to the Directors, President and Matrons of the N. Y. Institution for the courteous hospitalities afforded to us while in session.

On motion of Mr. WHITON,

Resolved, That the thanks of this convention be presented to Mr. GALLAUDET for his kindness and skill in interpreting the proceedings by signs for the benefit of the deaf-mutes present at the sittings of the convention.

On motion of Prof. TURNER, the convention passed a vote of thanks to Genl. P. M. WETMORE, for his kindness and hospitality to the members of the convention.

To this compliment, Genl. WETMORE responded briefly and happily. He said the meeting of this convention had been a source of unalloyed pleasure to him. He had looked forward to it with anxiety and expectation, and the result had more than met his most earnest desires.

The President, Hon. CHRISTOPHER MORGAN, then responded to the vote of thanks tendered him as presiding officer of the convention, substantially as follows:

The time, gentlemen, has arrived for us to close the deliberations of this body. We have been in communion with members gathered together from different portions of the Union, who have represented institutions in widely distant sections. We are now

about to separate and return to our homes—each to his appropriate field of labor. For himself, he would say, that the few days which had been thus spent here, had been to him days of unmingled pleasure and satisfaction. The general nature of the subjects brought before the convention warranted the full belief that permanently beneficent results would mark the progress of the movement here commenced. He did not doubt that these proceedings would exert an important influence in the great cause of education in which the members of the convention were engaged. He reviewed, briefly, the nature and tendencies of deaf-mute instruction; and expressed his gratification that such ample means had been found for imparting knowledge to minds which would otherwise be left in ignorance. He complimented those by whose unwearied efforts the modes of instruction had been originated, and those by whose energy and devotedness so rapid an advance had been made, and so many improvements effected. It would be, he continued, a source of the most pleasing reflection to him, that he had been permitted to be present on this occasion; and in conclusion, he tendered to the members of the convention his cordial sympathy for the movement in which they had engaged, and his best wishes for the future.

On motion of Genl. P. M. WETMORE, a vote of thanks was then returned to the members of the press in attendance upon the deliberations of the convention; and the business of the session was concluded.

The meeting was closed with an appropriate prayer, in the language of signs, by WM. D. COOKE, Esq., Principal of the North Carolina Institution; and

The convention then adjourned, *sine die*.

MEMORIAL.

To the Honorable,

The Secretary of the Interior :

The memorial of the instructors and friends of the deaf and dumb in the United States, assembled in convention at New-York, Aug. 29, 1850 ; respectfully represents ;

That it is, in the opinion of your memorialists, highly important to the cause of the deaf and dumb in this country, that a list of all the deaf mutes in the United States be extracted from the original schedules of the census taken this year, and either printed with the usual official abstract, or in some other way made accessible to those interested in the subject of deaf-mute education ; the list to embrace all the particulars of residence, age, sex, color, occupation, place of birth, whether able to read and write or not, &c., which appear on the face of the original schedules, and as, in some cases, the same person is not only deaf and dumb, but also blind, insane, or idiotic, it is very desirable that the list asked for should show these particulars whenever they are found upon the schedules.

It is desirable, also, to have in separate columns, the name, place of birth, occupation, and other particulars, (or at least the name) of the head of the family to which each deaf-mute belongs.

Such a list would enable us to solve many questions, not merely of speculative interest, but of deep practical importance, to the determination of which, the abstracts usually printed, are wholly insufficient.

It would also furnish, in many of the states, a very valuable guide to those officers whose duty it is to make public the legislative provision for the education of the deaf and dumb, and to select the State beneficiaries, for in *many* cases, the parents of deaf-mute children neglect to make application on their behalf, till they are sought out and personally appealed to.

We would further represent, that the enumerations of the deaf and dumb hitherto made in this country, (there is good reason to believe) have been very inaccurate. It is hoped that the enumeration taken this year will be much more accurate; but unless we have a list of names, residences, &c., of all the deaf-mutes returned, we shall not be able to test the degree of accuracy or to apply any ratio of correction even to those errors that are known to be unavoidable.

The labor of extracting such a list, (as it would only embrace ten or eleven thousand names, out of twenty-three millions, and is merely to be copied as the names and figures stand in the original schedules, adding from the same schedules, the name, occupation, &c., of the head of the family in parallel columns,) would hardly be greater than that of making the calculations necessary for the usual abstract of numbers, and classification in regard to age and color; and it is hoped that the interests of the cause of deaf-mute education for which twenty-five out of thirty-one states have already made legislative provision, will appear of sufficient importance to authorize the desired measure.

And your memorialists respectfully ask that the prayer of this memorial be granted,

In behalf of the convention,

CHRISTOPHER MORGAN,

President.

REPLY.

CENSUS OFFICE, DEPT. INTERIOR, }
Washington, 19th Nov. 1850. }

HON. CHRISTOPHER MORGAN,

President of Convention, &c. :

Sir—The Secretary of the Interior has referred to me for reply your letter of the 14th Nov., relating to the action “of the teachers and friends of the deaf and dumb from the different States of the Union, held at New-York on the 29th day of August last,” together with a copy of the proceedings of the convention referred to.

A plea in behalf of that unfortunate but interesting portion of the human family, for whose benefit the interesting memorial to the Hon. Secretary of the Interior is framed, would not be passed lightly over if emanating from the most humble citizen, but coming as in the present instance, from a body of men distinguished for intelligence and liberality, individuals zealously engaged in the cause of humanity and a service the only remuneration for which is an approving conscience, it is entitled to the most serious consideration.

The feeling which dictated the preparation of the census tables to make them available for the uses indicated by the memorial, would prompt to the arrangement of the information for general uses in such manner as will be most interesting to the public, and practically beneficial to that class of persons in whose behalf your sympathies are enlisted. Appreciating the importance of the views set forth in your memorial, I take pleasure in stating that from the materials furnished by the cen-

sus returns, those with reference to the deaf-mutes in the United States, will be arranged in a form such as will readily admit of their publication in the manner suggested.

It was, perhaps, not known to the convention that Congress has not yet provided for the printing of the 7th census, and the ability of the Department of the Interior to carry out the views of the convention to their entire consummation, must depend, in no small degree, upon the future action of Congress.

Very respectfully,

Your obdt. servant,

JOS. C. G. KENNEDY,

Supt. 7th census.

